The LUTHERAN

CHRISTMAS ALTAR

The Light shines in the darkness

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DECEMBER 25, 1957

10 CENTS

CHRISTMAS WISH

ROSE SO TENDER
That dared to grow
In Bethlehem's gloom
Amid the snow,

Whose flower of splendor
Made darkness shine
And changed a stable
Into a shrine:

As once thou graced
That night so bitter,
Now planted be
In the heart's stark winter;

Make of its waste
A sheltering hall,
That it may warm
And welcome all.

—FRANCES SWARBRICK

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COVER PICTURE. Acolyte lights candles for Christmas service at St. Luke's, Youngstown, Ohio

Nativity scenes on public property draw fire . . . Hungary's Lutheran leaders reported under new attacks . . . Merger committee mulls authority over pastors, sets boundaries . . . Free Church votes to stay that way

THE CHURCH IN THE NEWS

Controversy over Christmas

As it has for nearly 2,000 years, the birthday of Jesus this year again cast its spell of good will over the world. Almost everywhere the needy were helped, ties of friendship strengthened, churches crowded.

In a mixed-up world, the Nativity festival produced surprises. Pagan India celebrated with unexpected joy.

Though less than 2 per cent of its population is Christian, India's Hindu majority had happily adopted Christmas as its own. Some Hindu sects accept Christ as a reincarnation of Vishnu. The new Indian government has included Christmas and Good Friday among its official religious holidays. So cards, carols and even Christmas trees were common. Santa Claus was seen in the business sections of the cities.

In U.S. communities, strenuous efforts to reduce commercialization and "Keep Christ in Christmas" bore some fruit. In some areas they brought about sharp conflicts.

Nativity scenes are issue

A test of Christmas was made in Ossining, a New York City suburb. A group of Jewish and Protestant residents brought suit to prevent erection of a Nativity creche on the lawn of a local school. Leo Pfeffer, counsel for the American Jewish Congress, was spokesman for the group. He charged that the manger scene was "a use of a tax-established and tax-supported public school system to aid religious groups to propagate their faith."

New York's Civil Liberties Union supported the suit, saying that placing a religious scene on public property "made members of the community who do not hold to this doctrine feel that they are in the eyes of the state, a disfavored minority."

Ossining's school board and a 15-member citizens' committee defended their right to build the creche, pointing out that it was an established custom in the community.

Finding no legal precedent, State Supreme Court Justice Frank H. Coyne delayed a ruling, but ordered erection of the creche postponed.

Trenton okays carols

Christmas fared a bit better in New Jersey. Dr. Richard S. Robinson, Trenton school superintendent, lifted a year-old ban on singing of carols in schools. Teachers were given a go-ahead to "draw on any source, religious or otherwise" to explain the meaning of Christmas. Trenton's Council of Churches had requested that the ban be lifted.

Chicago Jewish organizations and the civil liberties union objected both to Christmas and Hanukah decorations in schools, but without much effect. At Lake View High an outdoor Nativity scene which had been a 30-year tradition was dropped, but Principal J. Trimble Boyd denied that pressure groups were responsible. "Our janitor had caught

ANGELS FLANK MANGER SCENE ON BOSTON COMMON
In some cities they were unwelcome

cold while building it last year and so had some of the students," he explained. "We made up our minds then that we wouldn't use it again."

Lighted trees in Minneapolis churches got a last-minute reprieve when the city council agreed to permit lights to be on during services. An earlier ruling had prohibited lighted trees in public buildings because of a disastrous fire in a hospital last year.

New crisis in Hungary

Hungary's Lutheran leaders were accused of "stubborn and stiff-necked resistance" by a high Communist official this month. Janos Horvath, director of the Hungarian Office for Church Affairs, said leaders of the Lutheran church were refusing to obey a government order to reinstate five or six "progressive" church officials who had been ousted after last year's anti-Communist revolution. At that time the church forced Communist collaborators to resign from church posts and rehabilitated all pastors who had been removed or suspended by the former Communist regimes for political reasons.

A Budapest dispatch named only former Bishop Lajos Veto among those the government wanted back in office. Mr. Horvath said he is regarded as the "legally-elected bishop of the Northern District." A church convention last year had accepted his resignation, and replaced him with Bishop Zoltan Turoczy, who had been ousted by the Reds.

In the Southern District, Bishop Lajos Ordass had resumed office after Bishop Laszlo Dezsery, a "loyal supporter" of the Communist regime, resigned under pressure. The government of Premier Kadar later named Dezsery a lecturer for the Budapest radio.

Church leader expresses concern

Dr. Franklin C. Fry, United Lutheran president and also head of the Lutheran World Federation, issued a statement of protest against the Hungarian government's actions. The statement said, "It is impossible to overstate the shock and anxiety felt by the worldwide fellowship

of the LWF, embracing 50 million Christians in 32 nations, at the news that the government of Hungary, acting unilaterally, has overriden the will of the Lutheran congregations of that country by arbitrarily displacing a bishop and other officials who have been freely chosen and are trusted by the church. Christian congregations themselves must always have the prevailing voice, with the guidance of the Holy Spirit, in the choice of their own leadership; or the church, instead of being God's, is on the way to becoming an instrument in the hands of somebody else, in this case the Hungarian state. The Lutheran World Federation strongly protests the recent violation of this basic principle and urgently calls for its reversal."

The churchman said efforts would be made to bring the protest to the direct attention of Hungarian government leaders.

There is one merger problem

Difficulties in the way of merger of the United Lutheran Church with three other churches (American Evangelical, Augustana, and Suomi) can be straightened out if one central problem is solved. "The whole business hinges on this," said Dr. P. O. Bersell, former Augustana president, at the meeting of the Joint Commission on Lutheran Unity in Chicago, Dec. 12-13.

The problem: who will control the pastors?

Control includes ownership and academic standards of theological seminaries where pastors are trained, approval of candidates for ordination (depending on whether they promise not to be members of lodges), and authority for disciplining pastors who break the rules.

In the United Lutheran Church supervision on these points has been in the synods. The Augustana Church wants authority placed in the central church organization. Discussion by the Unity Commission this month indicates that 40 leaders who represent the four churches in these meetings can find ways to compromise the prickly problems. Final answers won't come until merger proposals are placed before conventions of the four churches negotiating the merger.

Seminary question

Ownership of theological seminaries by the central church is not essential, some Augustana Church spokesmen said. But they don't like the ULC situation in which ten seminaries exist with an average of 73.9 students apiece. There is "historic explanation" of the ULC plan, said Dr. Karl E. Mattson, Augustana Seminary president, "but it isn't sensible."

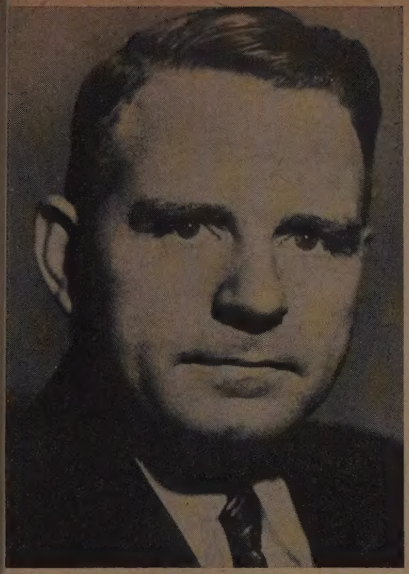
Dr. Franklin Clark Fry asked whether the merging church would "legislate out of existence now-existing seminaries." Dr. Conrad Bergendoff, president of Augustana College, said "we can't solve all these problems before voting on unity."

The commission deferred action. Next meeting is scheduled March 20-22.

No bishops, no dioceses

A few at the unity commission meeting thought the chief official of the new church should be called a president bishop or archbishop, and that the subdivisions of the church should be called dioceses.

Since officers are elected for limited terms (bishops are usually elected for life) it was agreed to have a "president" of the new church, and to call the subdivisions "synods." Synods will be divided into "districts" (instead of the present ULC "conferences"). The elected



NEW NCC EXECUTIVE

Dr. R. H. Edwin Espy was elected associate general secretary at the National Council's St. Louis Assembly this month. He succeeds Dr. Roswell P. Barnes

leader in each district is to be a "dean."

Ten names for the new church were proposed. Only two commissioners voted in favor of "The Lutheran Church" and only two for "The United Lutheran Church in America." Each name getting one-third of the votes was put on the list for further study. Biggest vote was for "The Evangelical Lutheran Church in America." Also on the list are: "The Lutheran Church in America," and "The Lutheran Church—United Synods."

Judge James F. Henninger of the ULC delegation said "all the names are presumptuous." "The Unaltered Lutheran Church" or "Unalterable Lutheran Church" were proposed from the sidelines by a tired commissioner.

Board of directors of the new church should be called "The Executive Council," it was agreed by a 33 to 1 vote (the ULC calls its directors "the Executive Board").

Map of new church

Drawing boundaries for synods of the new church made progress at the December meeting. When agreement is reached (probably next March) the plan will be sent to church leaders in all areas of the U.S. and Canada for criticism before definite recommendations are made. As things look this month there may be 32 synods.

There was tentative agreement on synods in New England, New York metropolitan area, upstate New York, New Jersey, North Carolina, South Carolina, Georgia-Alabama-Mississippi-Tennessee, Florida, Caribbean, Ohio, Michigan, Indiana-Kentucky, Wisconsin, Minnesota (excluding Red River valley), Northwest Minnesota with North Dakota-South Dakota-eastern Montana, Texas-Oklahoma-Arkansas-Louisiana, Rocky Mountain area, Pacific Northwest, Pacific Southwest, and perhaps four synods in Canada (western Canada divided into two synods).

Boundaries in other areas were still vague.

Eight boards proposed

United Lutherans center operations of their church in eight boards, plus the over-all Executive Board. Plans for the new church propose eight boards also. Five of these are similar to the present ULC boards (American Missions, Foreign Missions, Parish Education, Publication, Pensions).

The Board of Higher Education as it now functions in the ULC would be divided into two: Board of Theological Education and Board of College Educa-

tion and Church Vocations (including present activity of Board of Deaconess Work). The new church would have a Board of Evangelism. Work of inner missions and social action in the present ULC Board of Social Missions would be transferred to commissions in the new church.

No merger for LFC

Another Lutheran merger was scheduled in 1960 to unite the American, Evangelical and United Evangelical Lutheran churches into a 2-million-member body to be known as The American Lutheran Church. Augustana had been a party to early negotiations with this group, but had withdrawn because the union was not open to all U.S. Lutherans. The Lutheran Free Church, with 75,000 members in 348 congregations, had been part of this merger until last year. A referendum of congregations then showed only 64 per cent favoring the merger out of a required 75 per cent.

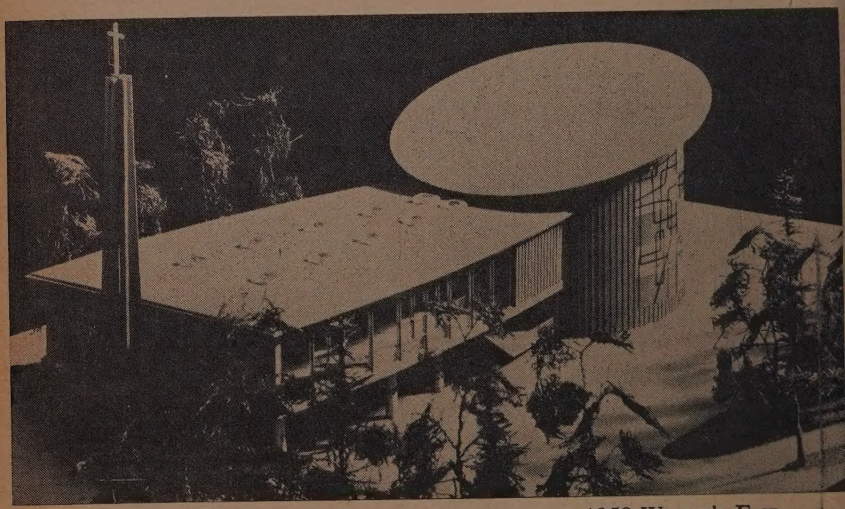
LFC leaders said that small congregations had outvoted the bigger ones, took a second ballot last month with congregational votes weighted according to membership. A two-thirds majority would have restored the LFC to participation in the merger.

When the 1,155 ballots were counted, Free Church congregations had again rejected the merger. Of the total, 755 votes or 65.4 per cent favored a return to the TALC union plan. This was 15 votes short of the required two-thirds.

Opposition to the merged church's membership in the World Council of Churches and belief that it would be too highly centralized brought about the rejection, said the Rev. Forrest Monson, LFC secretary.

Missouri to woo British

Lutheran congregations had been organized in England since the war due to the influx of refugees and displaced persons. Most of the English congregations formed the Lutheran Council of Great Britain with ties to the Lutheran World



PROTESTANT HALL BEING BUILT AT BRUSSELS FOR 1958 WORLD'S FAIR
American churches are raising $100,000 toward its cost

Federation. Some others affiliated with the Lutheran Church—Missouri Synod of the U.S.

In an effort to help establish future Missouri Synod mission congregations in Great Britain, the choir of Concordia Seminary, Springfield, Illinois, will tour the British Isles next summer, it was announced last month. Traveling with the choir will be Dr. Oswald C. J. Hoffmann, Lutheran Hour speaker, who will present evangelistic messages during each program in major cities throughout England, Scotland, Ireland and Wales.

Census drops religious question

When census takers count noses of 175 million U.S. citizens in 1960, they will not ask, "What is your religion?" Robert W. Burgess, director of the census, announced in Washington that the proposed question would be omitted "in recognition that at this time a considerable number of persons would be reluctant to answer such a question in the census where a reply is mandatory."

Many church groups had advocated inclusion of the question, since no complete survey of U.S. church affiliation had been made since 1936. Some Jewish groups and civil liberties' organizations had opposed the inquiry on the grounds that it would violate principles of separation of church and state and constitute an invasion of privacy.

Board asks balanced education

"Needed emphasis on scientific education" awakened by the launching of earth satellites "should not be permitted to take precedence over the cultivation of the spirit and mind of man," the ULC Board of Higher Education warned. A resolution adopted at the board's meeting this month warned that "any educational changes which do not preserve a balance between the ethical and functional may cause us to lose our soul while seeking to gain the world." It asked church-related colleges to continue to produce "spiritually mature and responsible leaders" for all professions.

Noting that an increasing number of parishes are seeking business managers, thereby relieving the pastor of many petty details, the board asked its staff to set up a placement bureau for lay workers in church vocations. It also designated Dr. Lawrence D. Folkemer, pastor of Washington's Church of the Reformation and president of the board, as the Knubel-Miller lecturer for 1959 on the general subject, "Christianity and Paganism." The 1958 lectures will be given by Dr. Donald Heiges, executive secretary of the NLC's Division of Student Service.

ULC college gets $1 million gift

Thirty-four years ago a physics professor helped Stanley Hanley borrow the $200 he needed to complete his studies at Wittenberg College. On Dec. 14 Dr. Hanley, now president of the Power Equipment Company of Columbus, Ohio, joined with his wife to give Wittenberg an unrestricted gift of $1 million. Dr. Clarence C. Stoughton, president of the Springfield, Ohio, institution, said the gift was in the form of 100,000 shares of stock in Dr. Hanley's company, which makes electronic equipment.

The donor, who is a member of Wittenberg's board of trustees, had previously given the college $167,000. As a student at Wittenberg in 1923, he had been helped by Dr. E. O. Weaver, now past 90 and professor emeritus of physics.

Earlier this fall Wittenberg had reported a $250,000 gift from Mr. and Mrs. R. C. Firestine and had announced that in 1959 it would change its name to Wittenberg University.

WASHINGTON

By ROBERT VAN DEUSEN

RECIPROCAL TRADE

ONE OF THE chronic controversies in Congress is over the question of tariffs. Industries that suffer from foreign competition benefit from the protection of high import duties. Companies that do a heavy export business, and groups that favor expanded international trade, work for lower tariffs. Congressmen are likely to reflect the prevalent viewpoint of the area which they represent.

Tariff schedules are worked out through reciprocal trade agreements between the U.S. and other countries. Government officials of two countries decide which duties shall be lowered, so that commodities exported from one country are matched by imports from the other country. Rates are adjusted selectively to benefit industries of both countries.

Multilateral agreements are made through the General Agreement on Tariffs and Trade. This is supposed to be implemented through the Organization for Trade Co-operation (OTC), but the U.S. has not yet joined this international agency. Both Democratic and Republican administrations have tried to get Congress to approve the entry of the U.S. into OTC, but the lawmakers seem reluctant to let other countries have a share in determining our tariff policy.

Renewal

A CRISIS arises in Congress every time the Reciprocal Trade Agreements Act expires and comes up for renewal. Those who want high protective tariffs focus their efforts on trying to kill the Act, or modify it to favor their commodity.

Those who want increased international trade try to renew the Act, and to give the President greater power of negotiation under it. Usually the renewal is for three years, during which time the President has the authority to reduce tariffs 5 per cent per year.

IN THE next session of Congress, those who favor reciprocal trade will have a harder battle than usual. The administration has asked for a five-year extension rather than three years, with authority to cut tariffs up to 25 per cent during that period. The rate of reduction could be speeded up to not more than 10 per cent per year.

C. Douglas Dillon, Deputy Under-Secretary of State for Economic Affairs, explained that the longer period and greater flexibility are necessary to enable the U.S. to negotiate effectively during the formative years of the European Common Market. Germany, France, Italy, Belgium, the Netherlands, and Luxembourg will launch an exciting economic experiment on Jan. 1 by pooling their trade into a common market, with no internal tariffs. Their schedule of external tariffs will have a direct bearing on American trade with Europe, and an indirect effect on the American economy.

Dillon said that the Soviet Union is engaged in a major economic offensive for world leadership, and warned that it is essential for the free world to work together on a liberal trade program. Congressmen who come from districts which are hard hit by competitive imports may have a hard time deciding whether to give first consideration to the needs of their constituents or the values of international trade for our country and for the world.

GOD IS WITH US

Love wore a human face

CHRISTMAS REMINDS US that we are helped not by pushing ourselves to heaven by our efforts but by a gift from heaven. A boy, looking at a picture of his absent father, said, "I wish he would step out of the picture and come down to me!" That's what happened in the incarnation. God stepped out of the framework of heaven, down to earth.

Other religions have gods in the sky. Because they are confined there, they have proved inadequate. Man needs help on earth.

Christians have a God who came to earth. To help us in the greatest possible way, God did not come to earth as God, but as man. We are ultimately helped by that simple fact. Mercy took on a human heart. Pity took a human form. Love wore a human face. Peace wore a human dress.

JESUS DID NOT look like the Son of God. His incarnation does not mean that humanity took on divinity or that

By JOHN MILLER
Pastor of Christ Church, Hamilton, Ont.

man's nature is divine. His incarnation means that God took on humanity. God took man's weakness. God's majesty was hidden behind the screen of human form.

No, Jesus did not look like God. His advent was not announced by a rock-shivering earthquake or by an earth-reeling trumpet blast. The greatest event in the world happened silently and simply. God manifested himself through simple things like "a song in the air—a star in the sky—a mother's deep prayer —and a baby's low cry." God revealed himself through a human pulse!

Jesus didn't look like God but he was God! He became a child, but he was "the Lord Jesus." He who came down from heaven was God and Lord of all. Therefore in Christ we feel the heart-throb of God. In Christ we touch the hand of God.

THE LORD JESUS brought light and salvation to all who walked in darkness and who dwelt in the shadow of death. He brought the light of the world to the world. In the darkest place it never need be night again.

He brought great joy by imparting to us the knowledge that we all share his glorious redemption. When we wish each other "a blessed Christmas" we really are saying we would like to share this great salvation with others.

He said, "Fear not . . . Peace, be still" to the tempests of sickness, sin, death, and the future. He brought peace and good will to earth. Even though we may despair and claim that there is no peace on earth, that hatred mocks the song of "peace on earth, good will to men," it remains eternally true that "in Christ is our peace."

Christ brought *love!* "Behold what manner of love the Father hath bestowed upon us." He came to earth because of his love for man. It was Christ's love that enabled him to endure the cross, despising the shame. Love looked down on the world and saw hatred and so love decided to bring life to us. In love is all the gospel we need.

SO WE HAVE a God in our midst who knows our need. He knows what it means to be homeless, to weep, to suffer, to be betrayed, to bleed, and to die. God knows our deepest needs because he felt the human needs himself. For those "beneath life's crushing load, whose forms are bending low, who toil along the climbing way, with painful steps and slow," this is glad and golden news!

In Christ is also our hope. Our hope is not only in Christ, it is Christ. That's the only future we have. Our hope is in Christ's kingdom which shall have no end. Heaven has given its message to earth. In awe and wonder we kneel before the reedeming act of God in Christ!

HARRY LAUDER, the Scottish comedian, tells the story of an old lamplighter who came before his Scottish home each night to light an old gas lamp. He lifted his lighted stick into the gas lamp and lit it. After lighting the lamp, the old man zigzagged his way down the street lighting other lamps. In the deepening twilight, Mr. Lauder soon lost sight of the old man. He said this of him, "I knew where he was all the time by the avenue of light he left behind him." We are lamplighters. We are under compulsion to pass on to others the light we have received.

—JESSE M. BADER in *Evangelism in Changing America* (Bethany)

"AH, DEAREST CHILD"

Luther wrote this Christmas hymn as he watched by his own child's cradle

By CLARENCE B. LUND

EACH CHRISTMAS there are some things we do in our church exactly as we did them last year. Decorating the church is always the same. A great tree well lighted, and that's all. No one seems to think we need more. We also march in candlelight procession for a midnight service.

Usually we sing "Silent Night" some place in the service, with all lights extinguished but those on the altar and on the tree.

And there's Luther's hymn. How I love that!

I see Martin Luther, preacher and father, coming into his home, poorly furnished with everything but Christmas joy—and plenty of that. I see him walk to the corner where the baby is sleeping.

Mother Katherine has been busy with the holiday baking.

"Martin, you must mind the cradle for me," she says. "I know you are tired but it will do you good to watch how the little one sleeps so quietly on this holy night."

LUTHER WAS TIRED. But he had little time to be a father, when both church and the state demanded so much of his time. Yes, he'd be glad for a few moments beside that all-important cradle.

But now his mind was busy again. The baby and the cradle. He thought of another "silent night" and another baby sleeping—in a stable. Those who watched anxiously had less comfort than he, and their responsibility was vastly greater.

How could he pass by the opportunity to write the words that come into his mind? Quick, the quill, the paper! Thus must the Christ have slept on the first Christmas while angels sang the good news. "I must get it down on paper."

AND HE WROTE:

From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Where of I now will say and sing:

To you this night is born a child
Of Mary chosen Virgin mild;
This little child of lowly birth,
Shall be the joy of all the earth.

But this is the stanza that must, above all, be written:

Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

(*A somewhat different translation of this is in the Common Service Book, Hymn 19.*)

They sang it that night when the family gathered.

And we shall sing it where we are tonight. It is one of the things we do every year. Like setting up the tree and singing "Silent Night" in the dark, we have to invite the Christ with Luther's words, "Make Thee a bed within my heart."

And then we understand that it is Christmas. Jesus is born in our hearts.

Christmas Comes in Winter

But in ruined Germany in 1945 the winter cold was thawed out by a song and by Christian love

By MARGARET MARCHAND BROWN

My favorite hymn is "Silent Night." To me it expresses the hope and faith of all Christians. Its beauty gleams in every place where Christians live.

Directly after the surrender of Germany in 1945, I was sent there with the International Military Tribunal. At that rough time the bomb-ridden places were still smoking. The dead were among the ruins everywhere.

Winter came to this desolation, from which was arising a thin, pallid spirit of compassion and fraternity. That, of course, must come from the Christians, the conquered and the conqueror.

That winter I was at Berchtesgaden in the Bavarian Alps for several days in the Christmas season. The small hillside town lies in one of the most beautiful places on earth, the German Tyrol. In this playground and retreat of Hitler, Himmler, and Goering, I felt very much alone and especially unwanted.

As a stranger and an American woman in uniform, on detached service, staying at a local hotel, I found myself wondering how to meet the Christmas that was at hand. I had a cold sense of loneliness, an unbearable longing for home.

Yet one is never alone in God's world, I told myself. It seemed to me that there must be a way to bridge the vast chasm in kinship with the mountain folk of Berchtesgaden.

Two days went by. I located several churches, closed on account of fuel shortages. They would be open on Christmas Eve, I was told. But that seemed a long time to wait. Not even a Berchtesgaden puppy was friendly toward me. The town people gave me glacial stares when I passed on the street.

Eventually, as I often do, I made a selection for myself of the one thing I wished most for Christmas. My choice was the hymn, "Silent Night." That I would like to hear at Berchtesgaden, and with it I would be satisfied.

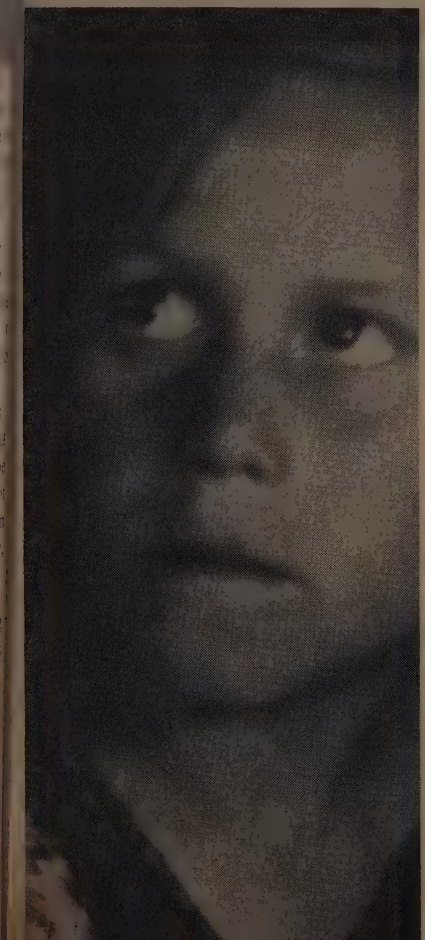
Of course it was possible. Germany is a musical country. I was thinking that somewhere, somehow the song would be sung in the old Bavarian mountains. Not far away, in Austria, the hymn had been written and sung for the first of many, many times.

On the afternoon of Dec. 24, hiking in deep snow, I went up again to Hitler's partly destroyed "Berghof" on the high slope facing the Köenigsee, that long and frosty gem of a mountain lake. Hitler's notable home was a shambles. Some workmen were clearing away the heavy rubble. I talked briefly with them. One of them said Martin Bormann was lurk-

g in the mountains. Everyone knew hat, he said.

The day was almost gone. Depression ettled over me as I trudged around the uins, past the horrible green barracks f the Elite Corps, and came down toward Berchtesgaden. When it was almost ark I came by a roundabout road to the ower town where the ordinary residents ved apart from swankier sections.

THREE SMALL German children, a boy nd two girls, about nine-year-olds, bunlled like snow-people in white woolens,



ragged but clean, ran alongside me as I entered the main street.

They asked me, timidly at first, if I were going to upper Berchtesgaden.

"Are you going to the *Rosencruz*—the Red Cross?" one asked me.

I did not know there was an American Red Cross canteen in Berchtesgaden, and I thought they were talking of the German *Rosencruz.* No, it was American, they said. They could tell me all about it. Soldiers came from a camp near Köenigsee. Big American soldiers . . .

This *Rosencruz place,* they said, with glowing faces, had wonderful fried cakes —*küchen*—doughnuts.

These German children had been deprived of sugar most of their young lives. They fluttered about me, hungry little winter birds. Was I going to get myself a doughnut today—like the GIs? Wasn't I an American lady GI, in that uniform? Didn't I like *küchen?* Wasn't I hungry? Everyone likes to eat a sweet cake, they told me solemnly. "Who isn't hungry now?"

THE CHILDREN guided me up a hill of the main street. Their steering was terribly accurate. There in an old storeroom, cold looking on the outside, was an American Red Cross canteen.

"You wait outside," I said. "Be patient. I can't promise doughnuts, but I shall try. You make a little prayer, huh?"

"Ja, Ja." They were jiggling in the snowy street to keep warm.

My little white winter birds stood with noses pressed against the icy windowpane, watching me approach the counter of the canteen. To reach it I passed six American GIs, divided into three groups, at tables with coffee and doughnuts. One soldier sat alone, brooding at an empty table. He looked exactly as I had been feeling for days.

BERCHTESGADEN IN THE BAVARIAN ALPS

A GERMAN GIRL served at the counter. No one else was in the barn-like room.

"I'd like one coffee, and four doughnuts, *bitte*," I said quietly.

Her blue eyes opened. "Four?" That was a real soldier's order.

"Four."

Then I walked back toward the big window where my staring children stood. A sign to them told all that I must eat my own doughnut, drink my coffee, and then (exhibited slyly) were doughnuts for them—coming up! The children's happy, greedy eyes stayed with me.

Now it was about dark. Lights were turned on in the canteen. This must have aroused the soldiers in that melancholy room where they sat in silent abstraction. I wanted to speak with them. But there seemed no words that were adequate.

It was Christmas Eve. We were homesick Americans, separate, with no friendly word for one another.

I felt alone again. I drank my coffee. Just then, a soldier got up, walked heavily toward a record player far across the room, almost lost in the shadows. He put on a record, started the machine . . .

"SILENT NIGHT, HOLY NIGHT . . ."

I sat through the hymn, hardly believing, but with my heart lifted beyond those grim German mountain peaks, beyond myself, beyond memory of ruins or home . . .

. . . *"Jesus, Lord, at Thy birth."*

WHEN THE Christmas hymn was finished I looked at one of the soldiers. He met my eyes and smiled. His young face was warm, responsive. The other GIs all smiled, back and forth.

I got up to go. "Merry Christmas! God bless us all."

I stood in the middle of the room. I was a woman with greying hair, an American from back home on Bull Run who has always been anyone's aunt when aunts are in demand. The boys blessed me with smiling eyes. And I in turn beamed upon the boy who, from somewhere across the Atlantic, had played my wished-for hymn.

The German children had heard the

ong. When I went outside I saw the ew light glowing in their sky-blue eyes. was a double Christmas treat, the song or remembrance, and doughnuts for ager mouths.

The little Germans held the doughnuts o their pink noses.

They said in German, "Thanks, good hanks, lady."

SURPRISINGLY, no one took a single bite, ut they tucked the doughnuts under heir coats.

"For Christmas," said the boy. "Thanks, good thanks, lady."

It was quite dark now, the street unlighted, and a few flakes of snow had begun to fall.

"Shall I walk home with you? You have a long way to go in the dark."

"No, we are not afraid," the boy said. "This is the *Weihnacht*, and people and beasts are all kind on the holy night."

They turned and trotted off down the hilly street. "Merry Christmas," I called after them.

The Christmas Tree

A DREAM STORY ABOUT WHAT THE TREE MEANS

By ULRICH S. LEUPOLD

O Christmas tree, O Christmas tree,
How faithful are thy branches!

IT WAS the day before Christmas. After dinner, Mary's father said to her: "Would you like to go with me to the woods this afternoon?"

"Yes," was the answer, "but what for?"

"I am going to cut a Christmas tree for us."

They walked some distance until they came to a place where evergreens grew in abundance. Father looked up and down the trees until he found one, straight and tall, neither too bushy nor too bare. With a few strokes of the ax he felled it, heaved it over his shoulder, and said, "Let's go home."

Back in their living-room he set up

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the tree and put lights on it. All afternoon, Mary had hardly said a word. But she was deep in thought.

Now the question burst out. She ran to the kitchen and asked her mother: "Mummy, why do we have a Christmas tree?"

"Don't run under my feet, child," said the mother. "Can't you see how busy I am?"

The next to be asked the same question was her older brother. "Dumb child," was his scornful reply, "everyone has a tree at Christmas time." But that hardly seemed to settle the problem.

Surely, Dad knew the answer. "Father, why do we have a Christmas tree?"

"That I will tell you," said the father eyeing the tree with satisfaction. "All the trees speak, and the evergreen speaks to us of Christmas."

But this answer was just enough to whet her inquisitiveness, and father would say no more.

THAT NIGHT Mary had a dream of seeing an angel. He said: "Come with me." Together they went to a lovely orchard in a valley.

It was May. The sky was blue. The air was mild. The birds sang. All the fruit trees were in blossom.

Suddenly Mary heard a conversation. The voices came from the trees.

"Ah, my dear," said the cherry to the apple tree, "your dress is simply charming and I love your perfume. I am so glad to be here among those of my own class. Look at the rough fir trees on that hill. They have no rosy blossoms, no soft petals, but only shabby, prickly needles."

Then people came walking into the valley. They passed the evergreens without comment. But when they saw the orchard, they said "Oh" and "Ah," admired the blossoms, and acted in every way as though the spring air had made them drunk.

Then everything faded from Mary's sight. Only the angel was still there. "Come," he said again, and Mary followed.

IT WAS THE same valley to which they went before. But now winter had come. The fruit trees stood bare in the icy wind. Not a bloom, not even a leaf was left in the orchard. The pride of the fruit trees was gone. But the evergreens were still clad in the same garment of needles, brilliantly set off against the white snow.

"See the fir trees," said the angel. "In spring they did not seem as pretty as their cousins down in the valley. But their simple garment of needles serves them as well in the rigors of winter as in the sweetness of spring.

"This is how Christmas should be. Some can be cheerful only under friendly skies. But Jesus wants us to keep our confidence also when the storms of life seem cruel. Therefore we celebrate his

birthday with the evergreen which is cheerful both in summer and winter."

When Mary awoke, Christmas morning had not yet dawned. She fell asleep again, and once more saw the angel and heard him say, "Come."

This time they went deep into the woods until they came to a sunny clearing. Here they sat down on a tuft of green grass, for it was summer again.

This was a lovely place. There were trees of every kind: oaks and maples, elms and beech, so high and majestic that beside them one could feel like a dwarf. Mary watched the animals—rabbits and squirrels, buck and doe, as they frolicked about in the shade of the giant trees. She heard a beech tree say to the oak beside it, "What would the woods be like without us? If we would not provide acorns and beechnuts, the animals would be left to starve. And where could they find protection in driving rain and pelting hail if not under our protecting branches? I resent the presence of that little fir tree which has sprung up in the clearing. It is of no use to anybody, and I cannot see why the Lord would allow a creature as useless as it to exist . . ."

Mary could not hear more of their conversation. The sunny clearing had past from her eyes. And when the angel called her again, she found the woods wrapped in ice and snow; for it was winter. The maples, oak, and beech trees stood gaunt and bare. Their leaves gone, their fruits covered by snow, they offered neither food nor protection. But the fir tree had grown since Mary saw it last, and with its tender tip it seemed to point to the sky.

"See," said the angel, "the other trees give food and shelter for this life only. But the fir tree points us above, to our true home in heaven. It wants to say: "There is more to life than eating and drinking, clothing and shelter. Our true home is with God the Father."

So they walked on through the wintry woods. Night was coming. The big trees lined their road, silent now, but gaunt and bare.

At last they saw a light in the distance. As they walked on, it became brighter and brighter. Mary saw that it shone from the open door of a church. As a matter of fact, it came from a Christmas tree inside, decked with beautiful lights.

She wanted to run and see it close. But the angel restrained her. "Look," he said, "at the fir tree. It bears no blossoms or fruits. But it bears lights to cheer all who see it. At Christmas it tells us to let our light so shine before men that they may glorify the Father which is in heaven."

Then Christmas morning finally came. Father and mother, Jack and Mary sat in their pew in church and looked at the Christmas tree. They all were happy, but Mary more than the others.

She guarded a precious secret and yet was to anxious to share it with others. At last she tugged at her father's sleeve and whispered: "Daddy, now I can hear what the tree wants to say. It says: Rejoice in the Lord alway. Set your affection on things above. Let your light so shine that men may see your good works and glorify your Father which is in heaven."

Whenever men are ushered into the presence of Jesus Christ they do one of two things. Either they shrug him aside as an impractical idealist or they get down on their knees.

—Edmund A. Steimle in *Are You Looking for God?* (Muhlenberg)

MOTHER AND CHILD

GENTLE MOTHER, great with child
rest where stable hay is piled;
Spread thy bed on fragrant earth
for this God-intended birth.
No physician shall attend thee,
here no home or friend defend thee:
Only cattle are thy neighbors,
lowing softly at thy labors.

Hov'ring Joseph waits beside thee
praying God to help and guide thee.
Patient Mary undefiled,
give to earth thy Wonder-child.
Baby Jesus, Mary's child,
in a rough-hewn trough Thou liest.
On a rough-hewn cross Thou diest—
Savior Jesus!

—RACHEL CONRAD WAHLBERG

Where meek souls will receive Him still
The dear Christ enters in

BIRTHDAY CAKE FOR JESUS

A CHRISTMAS STORY BY RACHEL CONRAD WAHLBERG

PENNY SPRINKLED sugar on the cutout cookie shapes, gold sugar on the stars, green on the Christmas trees, and red on the stockings. This is a crazy time to be baking Christmas cookies, Penny thought. Sunday morning . . .

IT HADN'T seemed like the Sunday before Christmas, without Don. She drew in the corners of her mouth. If he were here, we'd have gone to the late service with the children. Instead she had attended the early service and asked the Bakers to bring Dick and Joanie home after Sunday school.

A car door slammed. "Mommy, Mommy!" Joan called. Penny checked the almost-done pan of cookies in the oven and dashed to the front door.

"DON'T LOOK," Dicky said, his eyes like dancing blue stars. He was clutching a package under his jacket. "We made it at Sunday school, but you can't

open it till Christmas. It's for you *and* Daddy. I'll put it under the tree. Now don't feel it!"

"And Mom," Joanie sparkled, a candy cane in her fist, "the baby Jesus was at Sunday school. They had him in a board bassinet." Penny unbuttoned Joanie's coat—last year's, and short at the wrists.

"Silly," scoffed Dicky, "that was a *manger*. You know, 'Away in a manger.' "

"No, it was a board bassinet!"

"Let her call it that, Dicky," Penny laughed. "You were four years old once."

"And Mommy, listen. We had a cake for little Jesus, a birthday cake!"

THE STOVE buzzer rang gratingly. Penny jumped up. "Wait, let me get the cookies out of the oven. You mean it was a real cake—to eat?" She set the cookies out to cool.

"Yes," Joan's face had a Christmas shine, "and we all had a piece, just a little one so it wouldn't spoil our lunch, our teacher said."

"That's not fair," Dicky's lower lip pushed out. "We didn't have cake in our class."

"It doesn't matter, Dicky." Penny handed him a hanger for his jacket. "You can have some after lunch."

"You mean birthday cake?"

"Oh, can we?" Joanie asked, hugging her mother's legs. "Can we have a cake for Jesus? 'Cause it's *his* birthday, after all."

Dicky looked thoughtful. "We didn't wrap any gifts for him, did we? I guess it's kinda selfish to give each other presents and not him. Mom, you bake him a cake!"

Penny groaned. "I guess I could, but we already have *two* fruitcakes."

"But gee, whoever heard of a fruitcake for a birthday cake?" Dicky objected. "But it would be wasteful to bake more cakes, and Jesus wouldn't want us to be wasteful, so let's just frost this big one after our naps. Now—how about creamed ham on toast, and a pineapple and cherry salad? Who's hungry?"

PENNY SERVED the children lunch, her thoughts on Don. She wished she hadn't urged him to go hunting with Marker and Tillman. Last week their insurance offer sounded good. Don needed to think it over. Last week she had hated a schoolteacher's salary. Today the only thing that mattered was Don's coming home.

"After we rest a bit, we'll frost that cake!" She tried to sound enthusiastic. "Come on, Joanie, I'll unbuckle your slippers."

"I can take my *own* shoes off, Mommy—" Joan bent over the little black patent slippers, then looked up puzzled.

"Mommy, did God give Jesus his bottle?"

"I don't think so—"

"Did Jesus *have* a bottle?" Joan bounced onto her bed.

"No, sugar, he just nursed his Mommy like you did when you were a baby."

"Don't tell me Jesus nursed his Mommy!" Her eyes widened.

"I suppose he did." Penny smiled, pulling up a blue blanket, tucking Joan's arms under it.

PENNY FELT exhausted. "Now if you'll rest some, we can ice the birthday cake for Jesus in a little while."

"But, Mom, how will Jesus get a piece if he's in heaven?"

"Well, I don't know, Joanie. Mommies don't know everything about God and Jesus. Now let me go clean up the dishes."

"Wait! My prayer, remember!" Joan quickly shut her eyes. "Dear God, bring Daddy home safely. And Jesus, come

get your birthday cake tonight after we ce it. And I'm glad you got borned. Amen."

Kicking off her shoes, Penny laid down on the bed, one hand across Don's pillow. Sunday hadn't been right without him. The anthem this morning needed his tenor. And Pastor Wilkins had sounded surprised when he asked, "Where's Don?" No one else's husband, Penny had felt, walks out at Christmas—for a hunting trip, anyway.

HE DIDN'T "walk out" exactly, Penny rebuked herself. He needed to be away for awhile to consider changing his profession. "And I was half-pushing you," Penny whispered aloud. "I thought a bigger salary would solve all our worries—a new car, redecorating and painting, buying some new clothes, a bike for Dicky, a coat for Joan . . . But what are those things, if you're not the same old school-bug, fussing about the paperwork, but eagerly telling me about Greg and Tom in English 38, and those giggling girls during study period!

How absurd not to have realized *he lives for teaching!* That, and coming home to me and the children . . . and taking part in church activities . . .

"God, tell Don I'm sorry I complained—"

Penny sat up on the bed and laughed at herself. "Why shouldn't I tell him myself? It's worth a hundred long-distance calls!"

SHE PLACED the call to the hunting lodge with an excited yet frustrated feeling. Maybe Don could come on back tomorrow.

"Mom, I can't rest." It was Dicky. "You know what Miss Glendale said at Sunday school?"

"No. Tell me." Dicky flopped on the bed with a bounce, pulled up the covers.

"She said if you love Jesus it's Christmas every day. That's nuts, isn't it?"

What next? Penny thought. "Well, yes and no. Christmas isn't *just* a baby's birthday."

"Aw, you're teasing!"

"No, what I mean is—it's more than that. It's the birthday of a baby who grew up to save us from ourselves."

"I don't get it," Dicky frowned. "What could we do to hurt ourselves?"

"We do wrong sometimes, don't we? But Jesus shows us that God forgives us and helps us."

"Like when I pray to be a better boy and then I forget?"

"That's it." Penny floundered. *Help me to say it right for him.* "And if you love Jesus and let him guide you, then you accept God's forgiveness for your wrongs . . . Then every day is a wonderful day, isn't it? A happy day like Christmas? That's what your teacher meant."

Dicky seemed satisfied. "Will Daddy come back tomorrow? I don't like getting ready for Christmas without him."

Penny hugged her son. "Me either!" she said. "I hope he'll be here. We like that guy, don't we?"

IT WAS MIDNIGHT. Penny sat curled up on the sofa, her feet tucked under a pillow for warmth. Only the Christmas tree lights, twinkling above the package shapes, outlined her form. The phone rang.

"On your call to Westhaven Lodge at Pawnee," the operator said. "We can't seem to complete the call. Your party isn't there. Shall we continue to try?"

"Please keep on. He must be there." Penny sank against the sofa, clasping her hands. *Lord, find him, find him.* She thought of storms, of hunting accidents . . . *Keep him safe, God.*

When Don opened the front door,

the tree lights flickered gently on Penny's quiet figure. "Wake up, Penny! I'm home!" His coat was wet and cold as he knelt and kissed his wife. "I have some packages."

"Don! You surprised me! You're back early!" She shivered. "Hey, close that door—the wind is freezing!" They were both laughing happily.

"And sugar, I'm back for good." Don banged the door and took off his overcoat. "Still a cranky old schoolteacher, though."

"Well, thank God! Did you get my telepathy?"

"Was that what it was? Then, you and God must have helped me make up my mind. I decided last night and told Marker and Tillman. Penny, I couldn't sell insurance. I would miss those boisterous kids at school—"

"And the money doesn't really matter. We have something—" Penny glanced at the Christmas tree, her thoughts dancing back to the church service and the "board bassinet," the fruitcake and the children's questions. "We have something much more valuable—"

"Each other, I know, Penny. And the teaching profession is in for better things. The new legislation will boost our salaries next year."

"Don, I don't care any more. We have something a big salary can't buy."

"I've thought about it this weekend, too," Don nodded. "You mean love, and the children?"

"That," Penny smiled, "and Christian faith, too. You know everybody asked about you at church this morning. And the anthem was weak without you. And the children have been asking things that send me into spins. You are the know-it-all in this family, Mr. Professor!"

Don laughed. "Oh boy, what a reception I'm getting. Besides having the tree lights welcome me at four in the morning."

"And now—" his wife announced, "you can solve the cake problem for Jesus."

"What kind of cake problem?"

"It's all very serious—a point of theology. Come look." She showed him the frosted fruitcake on the dining-room table. "In Joanie's class they had a birthday cake for Jesus, so we must have one too. It's fruitcake underneath—you agree that Jesus would like fruitcake, don't you?"

"It looks as if I'd better agree. And what else is the problem?"

"Simple. How can Jesus get a piece of it? He should have a piece, shouldn't he, since it's his birthday?"

Don grinned. "My education, you'll remember, has not been focused on the obscurer points of theology!"

THE PHONE RANG. "Saved by the bell. It's my call—yes?" Penny answered. "Yes, checked out? Yes, thank you! My party has checked out of the lodge, she says!"

They laughed and Don held her close. "It's nice to know that. So you were calling your wandering man home?"

"I was! And you're stalling. The cake for Jesus, remember?"

"Look!" Don suggested. "Why don't we and the children take the cake to children at the hospital? We could put candles on it and sing carols for them. Jesus would want to share it with others, of course . . ."

He frowned, his dark brows meeting above his nose. "But would Joanie and Dick understand? About 'if ye do it unto the least of these, ye have done it unto me?' "

"Don, they would, they would! They understand so much!"

FIVE MAKE A FAMILY:

Pete's Table Talk

CLAIRE MAWSON and I were having morning coffee together, a thing we hadn't done in months. Her call, asking me to come over, came at just the right moment. I had put the finishing touches on the lovely blue velvet jumper for Susie and I wanted to show it to someone. Even without the promise of caramel rolls just out of the oven, I'd have gone.

As we sat there, talking about Chuck's Christmas job and Marilyn's endless whirl of social doings which kept her in bed half the morning, Claire said suddenly, "Why don't you and your family come to our house for dinner on Christmas Day? My turkey is much too big for just our family and you can freeze yours for New Year's. We'd love to have all of you."

FOR A MINUTE I didn't know what to say. We've had Thanksgiving together often, but Christmas seems such a family day. My first impulse was to say, "Oh, no, thank you. We couldn't."

And yet the Mawsons do seem like "family" in a way. We've done so many things together over the years and they were kind enough to keep Pete and Karen last summer so that the rest of us could go to Dan's home for our vacation. In spite of the difference in ages the children got along very well—Karen and Chuck almost too well. Still, I could hardly say, "Karen got over her crush on Chuck very well last time, but I'm just as well pleased that he's been too busy to see much of her since he came home. I don't want to see her get hurt."

In the end I said I'd talk it over with Dan. And Dan just laughed at me for making mountains out of adolescent molehills. He was sure Karen wasn't quite so susceptible as I thought. The children, too, were all for the idea except that they did not want to wait till New Year's to cook the turkey. "Sandwiches are the best part," insisted Pete.

SO THAT WAS how it happened that the Melton family sat down at the Mawsons' Christmas table instead of at our own. I had brought the dessert, but it was certainly pleasant not to have had the responsibility for the rest of the dinner and to feel so *wanted*. There's a bond between our families that is almost stronger than a family tie. If people didn't use the term "Christian fellowship" for everything from bowling to bazaars, that's what I'd call it.

Chuck and Dan were full of jokes about how good it was to take the weight off their feet and Charlie kept kidding them about working with such fine under*standing*—the weight wouldn't be off his *mind* until he'd completed the store inventory and knew whether he made money or lost it on his holiday sales.

YET UNDER the small talk was the consciousness that we had received the holy communion together in celebration of our Lord's coming into this world of ours. It was almost as though we were members of a sort of underground, talking the language of everyone else to say

something different from what the words meant ordinarily.

Then Pete said something about the Grinch, and Charlie wanted to know what on earth the Grinch was.

"Oh, he's a very mean character in a poem our Sunday school teacher read last week. Kid stuff, of course. A poem by Dr. Seuss about the Grinch who stole Christmas. He hated everybody, so he got empty sacks and followed Santa Claus around stealing the gifts Santa left. He thought that that way he could stop Christmas from coming. But on Christmas morning, instead of wailing as he expected, people were singing and happy anyhow. The Grinch decided that there must be more to Christmas than gifts and food."

"Your Sunday school teacher read you a poem like that?" demanded Chuck. "Is the regular Christmas story out of date or what?"

"Well, the point was that this is the sort of poem people like. It's kid stuff, but it's printed in a grown-up magazine. So what about it? Is it about our Christian Christmas or is it about the other kind like jingle bells and scotties on cards that say 'Merry Christmas' but really mean 'Hi-ya!'?"

CHARLIE AND CLAIRE exchanged an amused look. "We've had a hard time keeping up on things since we don't have Pete around to explain them the way he did last summer," Charlie observed. "He kept us on our toes. So what's the verdict? Christian or not?"

Pete was enjoying the limelight. He had taken Charlie's kidding for what it was—an expression of affection—and didn't mind in the least having all of us sitting around the table listening to him. Besides he'd finished his plate of food in record time and was glad to hold forth until Charlie should be ready to pick up the carving knife again.

"Well, we decided it could be either, depending on what you believe about Christmas. If you believe in a kind of day when tinsel and gifts and elves and holly and stuff have a special magic that works by itself, you might as well go somewhere in the jungle and put magic tokens on a special tree and think that something wonderful is going to happen right before your eyes."

MARILYN, who had said very ilttle, probably because she was still sleepy from the carolling party last night, laughed. "You should hear the sentimental silliness that people dream up about Christmas. Our English teacher was taking them for a ride just before vacation. He was a panic." She lapsed into silence again.

That suited Pete. "But if you look at it from the Christian angle, it does make sense. Jesus did come and you can't keep people from being happy when they remember it, no matter what happens—then it's all right to enjoy stories and poems about Santa Claus and new ones like the Grinch." He looked around to see whether his audience was following him. Charlie caught his eye and nodded toward the turkey.

Pete's response to the implied offer was automatic. He answered without interrupting his train of thought:

"Yes, please. It's delicious. So the only way to keep Christmas from coming would be to make people forget what Christmas means." He accepted his refilled plate eagerly. "Thanks. You sure haven't lost your art of cooking since last summer, Mrs. Mawson."

If most of us raised our napkins to our mouths rather hastily, Pete didn't notice the fact.

A REVISIT FROM SAINT NICHOLAS

'Twas the week before Christmas
and throughout the church
appeared the old sexton
had been left in the lurch.
The place was a shambles
of boxes and crates,
And the sounds in the air
screeched like rusty old gates.
A noisy men's group
was trimming a tree
So big that the altar
you just could not see.

"This blame light won't work,"
shouted one nervous fellow,
With an echoing roar
like a mad bull's loud bellow.
In the basement below
a wild gang of small boys
Were exchanging their gifts—
five-and-ten-cent-store toys.
"Aw nuts!" whined a lad
with a carrot-red mop,
"I got one like this.
Hey, Bill, wanna swop?"
From above came the strains
of familiar carols.
"Choir practice," I thought,
"but who's rolling those barrels?"

Out back in the alley
the sexton explained,
"Garbage night, you know, Rev'rend,"
his features most pained.
In the kitchen some women
fixed cookies and tea
For the ladies' group meeting
which next I must see.
"Ugh, who made this cake,
it's so dry and so flat?
I'd never bring cakes
if I baked like that!"

I couldn't stop now,
I had to go in,
But a blushing red face
convicted of sin.
"Ev-nin', Pastor," she stammered
with a touch of a smirk.
"Having fun here tonight,
while the rest of us work?"
I muttered my greetings
and slipped into the room
Where a loud Christmas party
swung along in full bloom.
Up in front all be-decked
in their prettiest clothes
A group of small children
sat in two long straight rows.
First one, then another
arose for his part,
Declamations, piano
and trumpet—their art.
Doting mothers smoothed curls,
patted bows all in place.
Sour notes, mumbled lines,
and a tear on a face.

The program droned on when
all at once came a sound,
And into the room
Santa came with a bound.
He jumped about gaily
with presents for all.
I thought to myself,
"Old Ben's having a ball."
But something was different,
this wasn't Ben Neal.
In place of a mask
his face looked quite real.
Santa finished his work
and then started to leave,
But out in the hall
I caught hold of his sleeve.

"Who are you?" I asked
as I searched his strange face.
"By what right do you come here
and take old Ben's place?"

"My name's Nicholas,
and the church calls me Saint.
Old Ben is not well,
and feared he would faint.
So I answered his call
and now his job's done.
But I tell you my brother,
it hasn't been fun.
What makes people selfish?
Is Christ in their hearts,
Or do their thoughts turn
to trees, cookies, and tarts?"

We walked to the church
and he saw the stained glass
Of the Child and the shepherds
and the sweet Virgin lass.
"That's Christmas," he glowed,
"God alive on the earth.
If men will but see it
They'll know the new birth.
Angels may seem old-fashioned,
But their song will not die,
Peace to men and great glory
To the Lord God on high!"
He was gone, but his voice
seemed to leave a strange light,
"Blessed Christmas, my brother,
and to you a good night!"

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Free and easy

Question: Norma is in first grade and is having a hard time of it. During her early years we followed the advice we had been given to let her follow her own interests and to refrain from physical punishment. We bought the toys she wanted, and in every way tried not to hinder her curiosity and development.

This was all very different from my own upbringing and that of my husband. We were surrounded by don'ts and strict control. We felt that we were giving Norma the benefit of a more enlightened viewpoint, and the advantage of the right kind of development. Now that she is in trouble in school we wonder about it all.

Norma's teacher says the girl has no interest in learning. Instead of wanting to find out about things, she goes only for the things that bring her pleasure—immediate satisfactions. She resists efforts to teach her to read, for that requires some effort and keeps her from following out her own preferences.

Reply: The whole business of "permissiveness" in the rearing of children has been overdone. The theories on which such advice was based were pure guesses in the first place. Faddists went even further in extending them and exaggerating them.

But they had not been tested out in the laboratories. Until that has taken place and a theory has been verified scientifically, it remains a mere guess, even though it may be a good guess. Laboratory and clinical work in more recent years have shown the emptiness of the extreme permissive ideas and schemes.

Even such pronounced Freudians as English and Pearson have pointed out this error. They emphasize a twofold mistake in such procedure. The

youngster is allowed to do everything on the pleasure principle, and he is protected from pain and any hindrance to the immediate realization of his desires. The parents "turn themselves inside out" to make sure the child is pleased, and to keep him from experiencing any anxiety. They surround him with an unreal world, which makes the next steps difficult.

A child who has gone through such an early experience is in for some hard knocks before he can gain a normal outlook on life and toward learning. He will have to go through a slow tedious process of being compelled to postpone immediate satisfaction of natural inclinations and to put up with anxieties which go along with a sound educational procedure.

He will have to develop some positive character traits as a prerequisite to or accompaniment of actual learning. Parents and teacher will have to work together in such a situation. With adequate, patient, intelligent effort the handicap can be overcome, and something better achieved.

To allow a child to "do as he pleases" is only to store up trouble for a later day.

Social awareness

QUESTION: Christmas again is coming, and soon the store displays and propaganda will be on the way. Along with all the joy, Christmas brings its problems. We are neither wealthy nor poor, but the gifts the children receive from the family and friends are nothing less than lavish. We have so much as compared with the unfortunate. How can we make our children aware of the desperate want in the world, and help them develop a sympathetic interest in social problems if all they ever seen is abundance? Would a slum trip help? I am trying to find the way.

REPLY: No answer to this question is likely to be completely satisfactory. But as your children grow up, you can help them to recognize the fact that both wealth and poverty are social ills, which demand our best Christian understanding and planning. You can also encourage the idea of practical gifts, perhaps given jointly. Try to abandon showy, useless, short-lived presents.

Church experience, home conversation and practice, and doing without things for the sake of sending help elsewhere are parts of education in the right direction. To these may be added the making of useful articles for family members, friends, and persons afar.

Families in need, not too far away, also ought to get attention. Such development cannot be forced or hurried, but parents who have a full Christian viewpoint can by their own attitudes, practices, and conversation get children started on an educational process which can continue as they grow up, and throughout life.

Queer people

QUESTION: My wife says "old maids" and "old bachelors" are a queer set—frustrated, defeated, and disappointed. I don't believe this, and we've had some lively arguments about it.

REPLY: Stereotypes of any sort are unreliable. They tend to misrepresent people. Some of them derive from the stage, "popular" writers, and other equally unscientific sources. Married or single, people are of many kinds, with different biological and experimental backgrounds, some better adjusted and more adequate than others.

JOHN'S FIRST LETTER

Those who have Christ have eternal life, John asserts in closing his great letter

By JOHN SCHMIDT

Read I John 5:1-21

THE FIRST FEW VERSES of this chapter might have been in chapter 4, since they continue to discuss the dual fact that God is love and that his children must be loving.

John's emphasis continues to be on the central element of the Good News: that the man Jesus is the eternal Christ. The glorious Son has in sober reality become the rabbi of Nazareth. He who believes this "is a child of God."

The epistle appeals to common human traits, suggesting that they be applied to our relationship to God. Earlier (4:20) it is that we tend to love those whom we see, more than those whom we do not see, for absence does *not* make the heart grow fonder. Here (verse 1) it is that, if we love parents, we will include their children in our affection. There is the closest connection between love for God and love for man.

In fact, so John continues, we may be assured that we will really love our fellow-Christians if only we love God. There is a hint of toughness underlying John's illustration, for this "parent" has given us "commandments" that we must cherish constantly ("keep" as well as "obey"). He is Ruler as well as Father.

John is careful, as in 3:19 and following, to add a word of reassurance at this point: obedience may not be easy but it is no irksome burden. Jesus has himself contrasted his "easy yoke" (Matthew 11:30) with the "heavy burdens hard to bear" (23:4) of the Pharisees.

Jesus has himself overcome the world (John 16:33). Faith so binds the believer to him that he shares his Lord's triumph. Even contrary winds can be used to drive us toward our blessed goal. Certainly Christians are not to drown themselves in the pleasures of the world, but neither are they to flee from the world in fear. Instead their faith "that Jesus is the Son of God" enables them to overcome the world.

IN THE next verses (6-12) John faces the question, "How can we be certain that this faith in the incarnation is justified?" His answer denies every attempt, ancient or modern, to diminish the stature of Jesus. Our human tragedy is not ignorance, but sin. That is why Jesus is not merely the Revealer of God to man but the Redeemer of man from Satan.

His victory is not the result of the brilliant spectacle of his ideal life, but of his atoning death. Hence "the blood" of his death is as vitally important as "the water" of his baptism. To the significance of these events the Spirit bears witness. Luther's language is blunt: "I believe that I cannot of my own reason or strength believe in Jesus Christ, my Lord, or come to him; but the Holy Ghost has called me through the Gospel."

A comparison of any modern translation with the King James Version reveals that the remark about the three

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This week Dr. Schmidt concludes an eight-month series of studies of three of the New Testament epistles. Within a few weeks we shall begin publication of a Bible study series by Robert A. Bartels

avenly witnesses has been omitted. This rase was, in fact, smuggled into the reek text only in the 16th century, ter first appearing in a Latin version 0 years after John wrote this letter.

Our doctrine of the Trinity does not epend upon this text, as is clearly shown the fact that the orthodox party at icaea defended the full deity of Jesus ith all their strength, even though this rse was not in the Bible they used.

Jewish law (Deuteronomy 19:15) rearded the testimony of three witnesses conclusive, so John suggests that we well to accept the triple testimony of e Spirit, of Jesus' baptism, and of his ucifixion. He clearly assumes that his aders will concede the full historicity f the earthly life of Jesus.

THE WHOLE POINT of God's witness is hat men should accept the truth "that od gave us eternal life and this life is n his Son. He who has the Son has life" verses 11-12). We dare not misunderand John's favorite expression, "eternal fe," to refer primarily to our postarthly life. It is equivalent to "kingdom f God" and "salvation," and describes present possession that is as durable s God himself.

This passage supports the Lutheran astor who, living in the midst of nuerous revivalistic groups, was often sked, "Are you saved?" His consistent nswer was, "Yes, and I can tell you the very day and hour. It was on Good Friday, at three in the afternoon." We hould be sure of our salvation. God has bledged his word on it!

The stated purpose of this letter is hat those having eternal life might be assured of that fact and thereby have t more certainly (v. 13). This confident assurance of the believer is emphasized by the repeated use of "know."

Christian prayer is confident prayer (verses 14-15), since no need of his children is beyond the concern of our Father. In his own way and according to his love, "he hears us." Prayer is not an attempt to bend God to our wishes.

The unity of the Body of Christ is seen in the fact that believers know that they are responsible for one another. Instead of scolding, condemning, and casting out a sinning brother, they pray for him.

Much debate has followed John's reference to "mortal sin" (literally "sin towards death"). Probably it labels not a single act, but the state of one who knowingly and persistently rejects the 12:30-32 and Hebrews 10:26-31).

THE LETTER CLOSES with a triple "we know." The first glorious certainty is that a believer is not enslaved by sin. Christ guards his own against Satan's temptations. The second is that believers may not live by worldly standards. The third certainty is that the incarnation of the Son of God gives us reliable knowledge of the true God.

With this mention of "the true God" and the wide prevalence of idolatry in Asia Minor (compare Acts 19:19; Revelation 9:20), John's final appeal is almost inevitable: "little children, keep yourselves from idols."

The true God versus idols. It is the last of a long series of contrasts, through which John would reveal to us the Christian faith and life: light versus darkness, truth versus falsehood, love versus hate, God versus the world, Christ versus antichrist, life versus death, righteousness versus sin, children of God versus children of the devil, Spirit of truth and spirit of error, the believer untouched versus the world possessed.

That was—and is—the nature of the Christian warfare.

LUTHERANS ARE GROWING UP

Christian Social Responsibility, in three volumes, edited by Harold C. Letts. Vol. I, "Existence Today," $1.50; Vol. II, "The Lutheran Heritage," $1.75; Vol. III, "Life in Community," $2.25. Three-volume set, $4.75. Muhlenberg Press.

Editor Letts, who is the director for social action, Board of Social Missions, United Lutheran Church in America, has moved from social action into social and theological education. He gathered around him a fine galaxy of writers—thirteen besides himself. Each was well chosen for the subject he treats. Here they are: E. Theodore Bachmann, Jerald C. Brauer, Rufus Cornelsen, Karl H. Hertz, Howard Hong, Franklin Sherman, Harold Haas, Martin J. Heinecken, T. A. Kantonen, Charles W. Kegley, Theodore G. Tappert, Joseph Sittler, and William H. Lazareth.

In Vol I, "Existence Today," Martin Heinecken deals with the subject "False Hopes and the Gospel." He discusses five false hopes. Among them he lists "The Christianity of Main Street," which he calls "Golden Rule Christianity," and "Roman Catholicism—a Theology of Glory." I found this chapter the most stimulating. There is a freshness and vigor in it.

The other three writers have produced essays of genuine merit and could very well be required reading for seminary students, and put on the "must list" for pastors. This could be said also of all of the essays in all three volumes.

The second volume is historical. Brauer begins with "Luther and the Reformation" 1500-1580; Tappert carries on with "Orthodoxism, Pietism, and Rationalism" up to 1830; Bachmann gets closer to our times in his treatment of "The Church and the Rise of Modern Society" 1830-1914; Hong deals with "Liberalism and Lutheran Reconstruction" beginning with that fateful year of 1914.

I am not one to judge the merit of their treatments except to report that they write provocatively. Our European friends say we Americans have no sense of history. Such historical treatments under the general heading of "Christian Social Responsibility" help us to contradict their assumption.

When it comes to Volume III, "Life in Community," I'm ready to shout "Hallelujah," for it seems to me it's right here that we Lutherans have been weakest. Our clergy have largely been trained to be pastors, and to some extent preachers, but not prophets. This volume comes to grips with interests within and outside the pastoral functions. Sittler starts off with Christian ethics—a very good start for this volume—and then the next four writers, Lazareth, Cornelsen, Kantonen and Haas, deal with the Christian faith in relations to culture, economic life, the political order, and family life.

Harold Haas puts the "cards right on the table" in his treatment of marriage and sex.

The editor, Harold Letts, concludes the series with an excellent discussion on "The Church as Community and Mission." His analysis of the average congregation in its lack of community hits the nail on the head. Where is *"koinonia"* in the modern church?

This series is a very helpful addition to our Lutheran literature. The manner in which the writers shared and pared makes the essays all the more meaningful. I think the church owes Editor Letts and each of the writers a vote of thanks.

FREDERICK E. REISSIG
Washington, D. C.

MORMON QUEST

The Mormons. By Thomas F. O'Dea. The University of Chicago Press. 1957. 289 pages. $5.

This study is of special value to anyone who wants to understand the unusual social organization, peculiar strengths and weaknesses, and mode of operation of this vigorous American religion of many gods. The author skillfully blends Mormon history

ith a review of Mormonism's doctrines, ut his chief concern is with its social char- ter, social values, peculiarity (as separa- sm and the idea of a "gathering"), ideals of -operation and mastery (as in irrigation), nd unique social problems.

Of special value is the depicting of those eatures which tend to produce internal rain in the Mormon community, such as ogmatism countered by emphasis on rea- on, the changing of revelations with dif- culty in justifying so radical a procedure, ocial idealism as opposed to unimaginative ndividualism, and patriotism versus par- icularism. Nevertheless, O'Dea stresses the ocial meaning of Mormonism's internal trains rather than the detailed character or he gravity of the problems. Thus he notes ut does not underscore the conflict be- ween the monogamy of the Book of Mor- non and the polygamy of the later scrip- ure, the Doctrine and Covenants. Plainly, he intent is not primarily to treat Mor- nonism as a dogmatic system, viewed theo- ogically, but to observe it as a complex and volving social movement.

This book lacks the wealth of information vailable in some other studies, being, at nany points, an illuminating survey rather han an exhaustive study. Certainly, also, nany of the conclusions are controversial, ut there are made here available large seg- nents of information not usually accessible.

Although O'Dea frankly recognizes the bvious errors of Mormon scriptures and he grave difficulty of reconciling genuine ducation and science with Mormon doc- rine, yet the Mormon will appreciate the uthor's considerate and temperate treat- ment. O'Dea does not himself turn prophet, refusing to judge whether Mormonism will be able to survive the acids of modernity by developing a less literal and less exclu- sively activistic religion. Yet his concluding judgment seems apt, that the basic and pos- sibly unattainable need in Mormonism may well be a search for a more contemplative understanding of the problem of God and man.

GEORGE B. ARBAUGH

Rock Island, Ill.

CHRISTIANITY FOR EVERYBODY

A Faith for the Nations. By Charles W. Forman. Westminster Press. 94 pages. $1.

This is one world, we say. No longer are problems local. Oil from Arabia and uranium from the Congo prove that our economic life, like our political life, draws all people into close relations.

Dr. Forman asks, "Are Turks and Texans, Bushmen and Bostonians all really one family?" Is world unity built on proximity, common interests, similarity, or is there a more basic reason for a solid foundation? "Real unity," he believes, can come only by faith in what God can do with man.

A new commandment, You are all one in Christ, Unity in love, God's love that is shockingly indiscriminate, are paths Dr. Forman recognizes to the fullness of world unity. Other faiths than Christianity he sees as inadequate. It is obvious that Dr. Forman, from a long line of missionaries, believes the major task of Christians today is the message of reconciliation—not changing the customs of people, but trying to help them see who they are in freeing them for the new life in Christ.

New York City EDNA H. SARDESON

ANTHOLOGY

A Treasury of Friendship. Compiled and edited by Ralph L. Woods. McKay. 496 pages. $6.95.

From a wide variety of sources ranging from ancient times to the present, the compiler of this anthology has drawn anecdotes, poems and stories about friendship. The 200 writers range from Aristotle to Winston Churchill, from St. Luke to John Steinbeck. They all share the same attitude toward friendship—they are in favor of it.

An anthology such as this is for reference or for occasional reading. Preachers and other speakers will find much to treasure in these pages. A. P. S.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Canada Lutherans see wide field for joint action, make provisions for expanded home mission, student work, continue merger discussion at Regina meeting

Co-operation Is Dominant Note at Council Session

By NORMAN BERNER

REGINA—Lutherans in Canada moved closer in co-operative endeavors and took another step toward merger in meetings held in Regina, Sask., Nov. 28-30.

The Canadian Lutheran Council addressed a "friendly and urgent invitation" to the Lutheran Church—Missouri Synod to join the council.

Canadian Lutheran World Relief, of which the Missouri Synod is a member, favored a suggestion that it establish offices in major Canadian cities for reception and counseling of recent immigrants.

Some 40 accredited delegates and observers from all major Lutheran church bodies in Canada were almost unanimous in favoring formation of "one indigenous Lutheran Church in Canada" and scheduled a two-day meeting next September in Winnipeg to study the matter further. Merger would involve about 1,000 congregations with 230,000 members.

Missouri Synod Asked to Join

THE CANADIAN LUTHERAN COUNCIL issued its unanimous invitation to the Missouri Synod, because that body's districts had shown considerable interest in the council's work concerning Canadian missions, student service, and war service.

Acceptance would permit Missouri Synod members to participate in the work of some or all divisions of the council.

To strengthen its program, tested and improved over a five-year period, the council voted to proceed with the election of an assistant to its executive director, Dr. Earl J. Treusch. The assistant would have responsibility for general publicity and promotion of Canadian Lutheran World Action.

Missions Needed in the North

CONCERN WAS expressed during the report of the Division of Canadian Missions over the lack of home mission work in the far north of Canada. Attention was called to the fact that although an estimated 200,000 Lutherans have come into Canada since the close of World War II, only 25,000 of them have been brought into church membership. Efforts will be made to reach more new Canadians.

Several Student Centers Planned

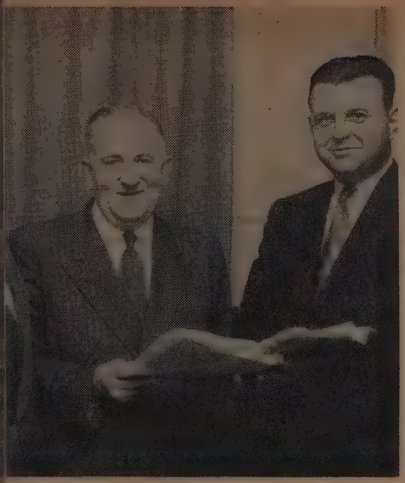
DIVISION OF STUDENT SERVICE now has two chaplains serving students in Eastern and Western Canada. The Rev. Donald Voigts is stationed at Edmonton where an Alberta Lutheran student foundation has been organized. The Rev. John Vedell has headquarters at the University of Toronto.

Fifty thousand dollars will be requested during the next ten years from participating bodies to establish student centers on university campuses.

FIVE CHAPLAINS are serving in the armed forces of Canada, the Division of War Service reported. A service book and other devotional literature has been prepared.

A HISTORY of the Lutheran church in Canada is under consideration by the Division of Public Relations. Plans are in the making for improving the council's news service and conversion of the present quarterly *New Horizons* into a Lutheran publication for all of Canada.

A Good Friday devotional broadcast for release over 40 Canadian stations next April



Lutheran Leaders Confer in Regina

r. Karl Holfeld of the American Lutheran hurch, president of the Canadian Lutheran ouncil; Dr. A. G. Jacobi (ULC), the coun- l's vice president, and Dr. Earl J. Treusch, ecutive director, examine plans for further pansion of joint Lutheran work in Canada

as recorded during the sessions. Seven ominent church leaders are speakers on e program which features the Seven Words om the Cross.

Dr. Karl Holfeld, Regina, and Dr. A. G. cobi, Kitchener, were re-elected as presi- nt and vice president of the council. The ev. Otto Olson, Saskatoon, was elected to cceed the Rev. Norman Berner, Kitchener, ho had completed a three-year term as sec- tary. Walter Schultz, Winnipeg, continues treasurer.

Welfare Projects Under Review

THE DIVISION OF WELFARE reported that is proceeding with plans to engage a social orker to survey work done by churches ross Canada. He will make recommenda- ons for improved services in hospitals and stitutions. The survey will be the basis r a decision on whether to employ a full- me welfare consultant.

World Action Still Needed

RECEIPTS for Canadian Lutheran World Action were reported at $44,302—about 64 per cent of the goal. Budgets for 1958 and 1959 include contributions to Lutheran World Federation for world missions, world service, and Latin America work. A special contribution of $1,500 for Hungarian Relief was voted.

Since the close of World War II, CLWR has assisted 19,084 persons to come to Canada.

"The day seems past when the Lutheran church should be engaged in mass migration movements," the Rev. Clifton L. Monk told the council, "but some refugees and migrants still need assistance."

During the past year two shipments of used clothing have been delivered to the Middle East, one of them, the largest in recent years, consisted of 50,420 pounds. Drugs and medicinal supplies have been shipped abroad. Typhoon victims in Hong Kong received $1,000. Salk vaccine for families of Hungarian Lutheran pastors was purchased.

Dr. Rex Schneider, Regina, CLWR chairman since its organization in 1946, was re-elected. Executive Secretary Clifton L. Monk was honored on his completion of ten years of service.

Merger Talks Continue

FOLLOWING the sessions of CLC and CLWR, about 40 church leaders representing seven Lutheran bodies met to discuss merger. It was their third meeting. Previous gatherings had been held in 1955 and 1956.

Papers dealing with various aspects of the formation of an "indigenous Lutheran Church in Canada" were read by the Rev. L. W. Koehler, president of the Manitoba-Saskatchewan district of the Missouri Synod; Dr. O. K. Storassli, president of Luther Seminary; the Rev. Wm. E. Riekert, Regina, second vice president of the Canada District of the American Lutheran Church; and Dr. A. G. Jacobi, president of the Canada Synod (ULC).

Soker Called to Presidency As Futchs Returns to Parish

By OLIVER F. WEAVER

DENVER—Dr. Leeland C. Soker became pastor of St. Paul's Church, Albuquerque, N. M., in 1942. At that time, the congregation had less than 300 members. This month, with a congregation grown to over 1,100, Pastor Soker said good-bye to the Albuquerque church to assume the presidency of the Rocky Mountain Synod in Denver.

He was elected at the special synod meeting in Denver on Dec. 3 to succeed Dr. John F. Futchs who accepted a call to St. Paul's Church, El Paso, Texas, on Dec. 15. Denver Lutherans said good-bye to the outgoing president and his family at a reception at Denver's Messiah Church.

Dr. Soker had been president of the synod from 1946 to 1947 before the presidency became a full-time office. He was elected to the synod's executive committee in 1950 and was recently synod vice president.

Dr. Leland C. Soker

Moving to synod headquarters in Denver

Born in Nebraska, Dr. Soker studied at Midland College and Western (Fremont, Neb.) Seminary. Midland conferred a doctor of divinity degree upon him last June. He served Trinity Church, Laramie, Wyo., before going to Albuquerque. He has been a member of the board of directors and executive committees of Midland College and Central Seminary for many years. was chaplain to Lutheran students at the New Mexico University campus.

Intensive development of St. Paul's Church was climaxed last year by dedication of a $275,000 parish center, in the planning stage since 1952. Stewardship sector plans this year brought the congregation's total budget commitment to $108,000. A dinner scheduled in connection with the program had to be held at the city auditorium last month to accommodate the 420 persons in attendance (*see photo*).

St. Paul's, Albuquerque, filled large hall at stewardship dinner

Congregation said good-bye to Pastor Leeland Soker this month

Dr. Soker's post as synod vice president ll be filled by the Rev. J. Benner Weaver, -pastor of Messiah Church in Denver.

El Paso Church Breaks Ground

GROUNDBREAKING services were held Dec. by St. Timothy's Church, El Paso, Texas, r the first unit of its building project. It ll consist of a $50,000 chapel and parish ucation wing. The building should be mpleted within three months. The Rev. ale W. Hultgren is pastor.

DR. WILLIAM F. BUCH, who retired this onth as pastor of St. Paul's Church in El so, does not have to change his address he leaves the active ministry. The con- egation decided to grant him use of the rsonage as long as Dr. and Mrs. Buch ant to reside in El Paso. Another parson- e has been secured for the new pastor, r. Futchs and his family.

A SYNOD WORKSHOP on the new liturgy heduled for Jan. 28 and 29 in Denver.

lans for Synod Camp Shape Up

PLANS for development and management the camp recently acquired by the Rocky ountain Synod at Rainbow Lodge, near illside, Colo., were presented to the synod the chairman of the committee on youth mps, Pastor Donald C. Simonton of St. ark's Church, Albuquerque. Current plans ll for two camping periods during the st two weeks in August.

EORGIA-ALABAMA

)r. Raymond Wood Called o Presidency of Synod

By PAUL J. RENZ

ATLANTA—Pastor Raymond D. Wood of scension Church, Savannah, Ga., is the w president of the Georgia-Alabama ynod. Dr. Wood, who returned from a reaching mission to U.S. Air Force bases France and Germany only a few weeks go, was elected at the special synod con- ention on Dec. 4 to fill the unexpired term

Dr. Raymond D. Wood
Taking office in Atlanta, Ga., this month

of Dr. Charles E. Fritz. Dr. Fritz died Nov. 6. His term of office would have expired in 1959.

Pastor Wood is a native of Columbia, S. C., and a graduate of Newberry College and Southern Seminary. He received a doctor of divinity degree from Newberry in 1950. He began his ministry in 1929 as chaplain of the South Carolina Industrial School for Boys in Florence, served pastorates at St. Luke's Church, Florence, S. C.; Christ Church, Staunton, Va., and Zion Church, Sunbury, Pa., between 1931 and 1943. That year he became a Navy chaplain on combat transport duty. He returned to the parish ministry at St. Andrew's Church, Charleston, S. C., in 1946, and assumed the pastorate of Church of the Ascension in Savannah one year later.

Dr. Wood served the synod as archivist and as elective executive committee member representing the Ebenezer Conference. He was also a member of the Georgia-Alabama Synod's church worship and music committee.

NEW JERSEY

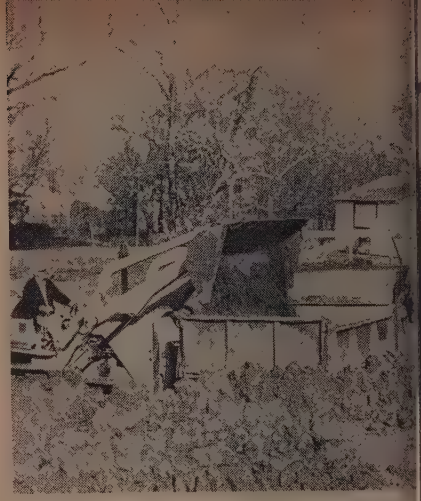
Construction Work Starts On Lutheran Home Unit

By RALPH I. SHOCKEY

TRENTON—Construction began on the new 26-bed infirmary, dining and kitchen unit at the Lutheran Home of New Jersey, Moorestown, in mid-November. The board of trustees awarded the job to the lowest bidder at a cost of $331,790.

The unit will increase the capacity of the home to approximately 70 persons with about 50 per cent receiving infirmary care.

A drive for funds was conducted among 57 congregations during the past two years. A total of $260,000 was subscribed. The original goal was $250,000, but increase in building costs exceeded the estimate.



Bulldozer goes to work in Moorestown
Infirmary of Lutheran Home will stand her

Church School Meets Mondays

A NOVEL EXPERIMENT for weekday church school classes was tried at St. Paul's Church, Beachwood, during the fall months. Classes were held Mondays after school hours an followed by supper for the entire group. club period or singing in the junior cho followed the supper hour. Sessions laste from 4:15 to 7 P.M.

Pastor Edwi Eastman felt th school was highl successful. It ha an enrollment o sixty-one.

THE PASTORA dean of the synod Dr. Archibald E Deitz, was hon ored by the mem bers of All Soul Church, Jerse City, Oct. 20, o his 65th ordinatio anniversary.

Pastors partici pating in the cele bration were Dr Samuel Brosius Dr. Edwin H Knudten, Joh Menges, and Ar thur Posselt.

Honoring Dr. Archibald Deitz (center) in Jersey City church
With him are Pastors Posselt, Knudten, Brosius and Menges

rinity's school building in Hudson Heights
roblem of overcrowding has been solved

THE NEW educational unit at Trinity hurch, Hudson Heights, will help solve the owded situation in the church school, Pas- r John H. Wagner reported. The unit is jacent to the main edifice.

REDEEMER CHURCH, Jersey City, ex- nded its educational facilities with the rchase of a $30,000 building adjacent to e present property. It will house the kindergarten and church nursery, according to Dr. Edwin J. Grubb, pastor, who dedicated the building, Nov. 17.

ST. MARK'S CHURCH, Oaklyn, completed a successful evangelism mission week in November. Dr. C. Donald Heft, the pastor, was the missioner. Some 250 families are on the responsibility list.

ANNIVERSARIES were observed by St. John's, Jersey City (the 89th), and Our Saviour, Haddonfield (the 30th).

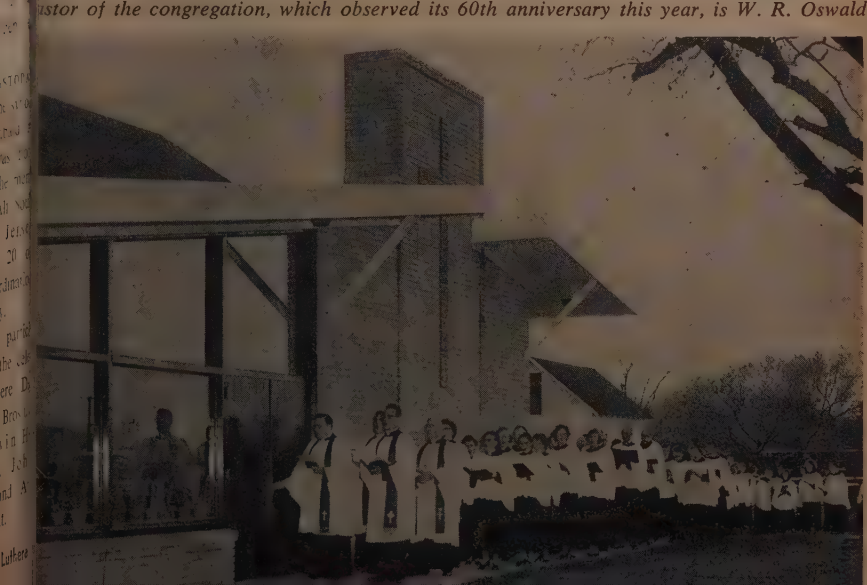
Community Honored ULC Church

IT WAS "Grace Evangelical Lutheran Church Week" at North Arlington last month. The observance, proclaimed by Mayor Peter R. Tonner, marked the congregation's 25th anniversary.

Said Mayor Tonner: "I urge all our citizens to give thought to the religious, moral, and civil ideals of Grace Lutheran Church on the founding of the church in our borough."

Guests during the week-long occasion included former pastors and the president of the synod. The Rev. Charles M. L. Oberkehr is pastor.

John's Church in Williamstown dedicated this modern parish education building November 3
astor of the congregation, which observed its 60th anniversary this year, is W. R. Oswald



Worshipers gathered for first service at Sierra Madre Woman's Club on Reformation Day
Developer of the mission in Los Angeles County community is the Rev. Ray E. Hansen

Mission Congregation Begins Services in Sierra Madre

By LOUIS F. MERTZ

LOS ANGELES—Reformation Day marked the first service for a new mission under development in Sierra Madre. Developer is the Rev. Ray E. Hansen, a recent Northwestern Seminary graduate, who arrived in the Los Angeles county community near Pasadena in July.

The service, held at the Woman's Club, was attended by 113. Pastor Hansen is confident that the mission can soon be organized "as the 113th congregation of the Pacific Southwest Synod."

"We're not superstitious about the number 13," he said. "Our post office box number is also 13."

Lay Evangelists Need Training

THIRTEEN SCHOOLS for lay evangelism training will be conducted in the Pacific Southwest Synod on a "one-day-only" basis Jan. 5-12. Pastor and lay evangelism leaders will attend the briefings. Evangelism objectives for 1958 will be discussed and planned. The synod executive committee is urging broad participation in the schools.

FIRST CHURCH, San Diego (the Rev. Milu Bonker, pastor), has voted to purchase a downtown church site at the cost of $130,000. The present church will be used for two years until the new one is built.

DR. C. C. SWAIN has been chosen as administrative assistant to Dr. Lyle Burns, Grace Church, Phoenix. Dr. Swain was president of the Minot State Teachers' College in North Dakota for 25 years before coming to Grace Church.

SOUTHERN CONFERENCE Brotherhood met at Camp Yolijwa for the winter retreat Dec. 6-8. "Luther Now" was the theme.

The Southern Conference Luther League held its winter rally at Canoga Park Nov. 30. Todd Hardman of Altadena Lutheran Church is president of the synodical league.

CORNERSTONE for the new First English Church was laid in Oakland by Pastor Donald Wagner, Nov. 10.

INSTALLED were Ray Nassen as pastor of Redeemer Church, El Monte (Nov. 3), and Dr. Conrad Reisch as pastor of St. John's Church, Sunnyvale (Nov. 10).

San Francisco Honors Dr. Dorn

SAN FRANCISCO—The entire community ok part when St. Mark's Church of San ancisco honored its pastor, Dr. J. George orn, who retired from the active ministry is fall after having served as St. Mark's stor for 15 years and spent 43 years in e ministry.

There were greetings from the mayor and her city officials of San Francisco, and a ge number of local Lutheran pastors re on hand for a vesper service at which . Charles B. Foelsch, president of Pacific minary, was the main speaker.

During Dr. Dorn's pastorate in San Fran-co, 1,520 members were added to St. ark's rolls. He served previously parishes Nebraska and Iowa, was pastor of Holly-od Lutheran Church from 1927 to 1942. Mark's named him pastor emeritus. His ccessor is the Rev. Ross F. Hidy, former gional evangelism director for the West ast. Pastor Hidy, who served St. Mich-l's in Berkeley before joining LEM, began s ministry in San Francisco Nov. 10.

Dr. and Mrs. George Dorn
Church and community brought greetings

OHIO

Synod Called in Session To Elect New President

By E. RUDOLPH WALBORN

COLUMBUS—The Ohio Synod, whose next annual convention had been scheduled for May at Wittenberg College, will meet Jan. 27 at First Church, Mansfield, to elect a successor to President Fred C. Wiegman who was killed in an automobile accident Dec. 3.

The Mansfield convention will transact no other business. It will recess after the election and reconvene at Wittenberg College in May as scheduled.

In the meantime, Synod Vice President Herbert W. Veler, pastor of St. John's Church in Zanesville, is serving as acting president.

Carey Congregation to Build

CONSTRUCTION of a new $300,000 building for Christ Church, Carey, is expected to begin in 1958. Planned by Dr. T. Norman Mansell of Philadelphia, the building, seating 350, will have a 120-foot tower. The Rev. T. Benton Peery is the pastor.

GRACE CHURCH, Springfield, bought an adjoining residence to make its property extend 243 feet on Harding Road. The house will be adapted for church school classes and offices. The congregation has $52,000 laid aside for future building. The Rev. Anton L. Anderson is the pastor.

Church Appoints a Steward

ST. JOHN'S CHURCH, Vandalia, has installed Russell Voress as full-time church steward. He will have special charge of property administration, and assist Pastor A. James Laughlin in direction of stewardship activities.

In the five years of Pastor Laughlin's service, 600 new members were received and the budget was increased from $3,900 to $28,170. Plans are being revised for a new building, for which $70,000 has been raised.

Synod Continues to Grow as Missions Make Progres

By JOSEPH HUNTLEY

ORLANDO — Mission development continues to be in the spotlight in the Florida Synod whose 37th congregation was organized as Redeemer Church in Fort Myers Nov. 17. It was the 21st mission formed since 1950.

Mission Developer Daniel L. Bergstresser reported a charter membership of 96. A church site and parsonage have been purchased.

Evidence of vigorous growth of young missions came from other parts of the state. Christ Church, St. Petersburg, moved to larger quarters to accommodate the increasing number of worshipers. Attendance has increased 163 per cent. The mission was organized in 1955.

St. John's Church, Orlando, three-year-old congregation, admitted 67 adults with 49 children to membership on Reformation Sunday. Large part of the new members were the "Martin Lutherans," employees of the Martin Aircraft Company, which moved recently from Baltimore to Orlando.

St. Stephen's Church, Tallahassee, dedicated a $17,000 parsonage on the first anniversary of its organization. St. Paul's, Pensacola, organized last year, has a parsonage under construction. Trinity Church, Bradenton, will achieve self-support Jan. 1, Pastor W. J. Moretz reports. The congregation was formed in 1945.

An unorganized Luther League in a mission under development in Naples made the first contribution to a lot and building fund.

Mission developers were assigned to new fields. Pastor Luther N. Schaeffer resigned from St. Paul's Church, Sarasota, to develop a field at Pompano Beach. The Rev. H. William Johnson of Kure Beach, N. C., began development of the Delray-Boynton Beach area Nov. 7. New mission developer at Atonement Church, Sebring, is Pastor William P. Cline of Clarksburg, W. Va.

With such vigorous growth of new congregations, Synod President Royall Yount's suggestion for establishment of revolving fund to provide money for emergency loans and the purchase of missio properties fell on fertile ground. At t October convention of the United Luther Church Women, the first contribution to t

Churches Make Early Plans i Miami Development Project

MIAMI—Eleven church sites are included a master plan for the 10,000-home Carol C development project. Sites were selected the Greater Miami Council of Churches in c operation with the developers. According Dr. William C. Wahl, interim director of t council, it was the first time local builders h consulted a church group on developme planning.

"This is a fine example of how communi planning can prevent zoning problems fro arising after residents are settled—a nasty s uation which only breeds ill-will between t churches and residents of a neighborhood Dr. Wahl said.

Methodists, with a three-acre site, were t first to purchase land in the new project. T church will be ready to serve 800 worshipers b spring, according to Dr. P. M. Boyd, Methodi district superintendent.

Lutherans and Presbyterians also are negotia ing for sites. Roman Catholics already own 2 acres bordering the development.

Church sites are being sold on a non-prof basis.

Dr. Wahl said that, on the basis of the Car City experience, the Council of Churches w expand its church planning committee to i clude all faiths and denominations that may wi to co-operate with other developers. Now repr sented on the committee are Baptist, Christia Congregational, Episcopal, Lutheran, Meth dist and Presbyterian churches.

hurchgoers Get Free Bus Ride

T. PETERSBURG—People going to church lowntown St. Petersburg are riding the buses free. Six Protestant churches are ring the $30 per Sunday charge. Among n is Trinity (ULC) Church.

uses run on an eight-minute schedule veen 9 and 11 A.M., pick up passengers street intersections and discharge them he churches. Return trips are provided veen 12 and 12:30 P.M. The service launched on a 20-week trial basis in vember.

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d was made by Dr. William C. Schaeffer the name of his wife and of the ULCW St. John's Church, Orlando. The three-r-old mission served by Dr. Schaeffer 500 confirmed members and will become -supporting Jan. 1.

ST. JOHN'S CHURCH, Hollywood, dedi-ed a seven-room parsonage Dec. 8. Presi-nt Armin G. Weng of Chicago Seminary eached. St. Paul's Church, Tampa, dedi-ed an education building named for Dr. F. Snyder, first pastor of the 30-year-old ngregation.

ERTO RICO

FM Officials Call on Students t Inter-American University

SAN GERMAN—Eight Lutheran students the Inter-American University of Puerto co here had visitors from New York last onth. Dr. Earl S. Erb and Dr. Herman L. ilbert of the Board of Foreign Missions me to see how they were doing.

Dr. Erb and Dr. Gilbert were accom-anied on their visit by President Aubrey Bowen of the Lutheran Church of British uiana, and by the Rev. Wallace J. Wolff, BAM missionary who is treasurer and hairman of the administrative committee f the British Guiana Lutheran Church.

Reason for their call was the fact that he Lutheran students are from British

Visitors at Puerto Rico University
Pastors Bowen, Gilbert, Wolff, and Erb

Guiana and are studying in Puerto Rico with the help of the Board of Foreign Missions and the Board of Higher Education. Seven of the students have been approved as candidates for the ministry and have received scholarships and loans from the church.

The Inter-American University in San German is bilingual, English and Spanish, and has a mixed faculty of Puerto Ricans and English-speaking Americans. The liberal arts college has a student body of 1,100.

It provides "sound academic training" but maintains the "flavor of the Caribbean area" in which it thrives, Dr. Gilbert, who is secretary for British Guiana of the Board of Foreign Missions, said. Since there are no colleges in British Guiana, he explained, "we expect to use the university as a schooling center for students from British Guiana."

The college, founded as a Presbyterian school, is no longer church-related but still receives some financial support from Protestant churches. The student group currently sponsored at the university by the Lutheran boards includes East Indians, Negroes and one Chinese.

Lay Evangelism Schools Scheduled for January

By WILLIAM L. PIFER

INDIANAPOLIS—Eight regional schools for lay evangelism will be held throughout the Indiana Synod during January. In each area, congregational evangelism committee members will attend with representatives of the church councils and the Brotherhoods of each congregation.

The schools will be held on a Sunday afternoon and evening. Instructors and speakers will be provided by the synodical Board of Social Missions, of which the Rev. Robert H. Heine is chairman.

Mission Holds First Service

MESSIAH CHURCH, in the northeast suburbs of Ft. Wayne, held its first service on Reformation Sunday with nearly 200 persons attending. This new mission is being developed by the Rev. John Frank. Services are being held in a school building.

THE REV. DANIEL L. KEISTER, called by Bethany Church, Indianapolis, began service there Dec. 8. Graduated last spring from Hamma Divinity School, Pastor Keister had been serving as a mission developer in t Ohio Synod.

NEW PASTOR of St. John's Church, Ande son, is Dr. Nathan F. R. Harter. He r cently resigned from the faculty of Th College to return to the active ministry.

Site Dedicated at Richmond

FIRST CHURCH, Richmond, had somethi special to be thankful for. It was the ne church site, recently acquired, at 2721 Ea Main Street.

So the congregation, led by Pastor A. Swasko, assembled early on Thanksgivi morning at the location, in the spirit of t Pilgrim fathers, and held a service dedica ing the ground.

PASTOR THEODORE HERTENSTEIN has tak part in three church centennial celebratio in the past five years. The last was t 100th anniversary of Zion Church, Corunn on Nov. 24.

Previously he had been pastor at M Pisgah (Rock Creek) during its centenni in 1952, and at Mt. Zion (La Grange) 1954 when it was 100 years old.

NEW PASTORS INSTALLED WERE: Willia McClintock, Mulberry parish, Nov. 4; Ha old Koch, Gethsemane Church, Indiat apolis, Nov. 24; Byron J. Somers, Coess South Whitley parish, Dec. 8.

Reformation Day marked beginning of services for mission under development in Fort Wayne
Developer in northeast suburb of Indiana city is John Frank, name for mission is Messia

NSYLVANIA

tsburgh Synod Laymen Look Beyond Parish Boundaries

CHURCH MEMBERS must understand not only the organization, work, resources and problems cal parishes, but also the operations of the church-at-large, and the goals and objectives of eran co-operative organizations and interdenominational Protestant agencies.

his need was the ing thought be- the two-day re- which brought laymen of the burgh Synod to l College this th.

heme was "Living Working in the sh — beyond the ish," and the kers called to de- p it were Dr. Wil- n F. Zimmerman, n of Midland Col- , and Dr. Clemens Zeidler, president Northwestern Semi- y and former presi- t of the Central es Synod. Both on the United Lu- an Church execu- board.

Leaders at Pittsburgh Synod Laymen's Retreat at Thiel College
Chaplain Edward Rogers with Speakers Zimmerman and Zeidler

erving again as chaplain for the retreat, held annually for the past eight years, was Dr. ward K. Rogers, secretary for evangelism and stewardship of the Pittsburgh Synod, who anized the laymen's retreat movement ten years ago when he was pastor at Warren, Pa.

nniversaries Observed y Conference Churches

By CALVIN E. HUMBERT

WILKES-BARRE—Anniversaries were cele- ated in three congregations of the con- ence.

The centennial observance of St. John's urch, Jim Thorpe, was held Dec. 1 to 8. uest speakers included Dr. Francis A. earer, executive secretary of the Board of ner Missions; Dr. F. R. Edwards, presi- nt of the Wilkes-Barre Conference; the Rev. Walter Kuntzleman, of Bath, and the Rev. James E. Morecroft, of Harrisburg. St. John's was organized by the Rev. E. A. Bauer in 1857. The present pastor is the Rev. G. J. Jacoby.

ST. PAUL'S CHURCH, Beaver Meadows, celebrated its 60th anniversary on Dec. 11. Dr. Edwards preached at the service, and liturgists were the Rev. Donald A. Steward, of Lebanon, and the Rev. E. R. Zvirbulis, pastor. Improved chancel lighting, the gift of the congregation, was introduced.

EIGHTY-FIFTH ANNIVERSARY services were held last month at St. John's Church, Wilkes-

PA.: WILKES-BARRE . . .

Barre. The Rev. Wilfred C. Steffy, former associate pastor, now of Trenton, N. J., preached. The present pastor is Dr. F. R. Edwards.

Evangelism Schools Planned

THREE REGIONAL schools for lay evangelism will be held early next year in the conference. Plans are being completed by the chairman, Pastor Paul L. Buehrle, of Weissport.

Locations and dates are: Hazleton, Jan. 26; Wilkes-Barre, Feb. 2; and Lehighton, Feb. 9. Ten laymen from each congregation will attend afternoon sessions.

Parish Education Cabinet Formed at Christ Church

By JEANNE WEBER

GETTYSBURG—Christ Church, Gettysburg, is organizing a parish education cabinet to co-ordinate the expanding educational program of the congregation. The church recently acquired an adjacent property for $27,500, to be used as a parish hall. An addition will be built to include rooms for the church school.

The new cabinet will act as liaison between the church council and the congregation's educational departments and co-ordinate church school programs. It will have charge of library, leadership training and audio-visual materials and make recommendations on budgets and policies.

The Rev. Herman G. Stuempfle is pastor of Christ Church.

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Training Schools Planned

THREE TRAINING schools for lay lead and pastors will be held in the West Pe Conference on successive Sunday afterno in January. Instruction will be given evangelism, social action and the wo of inner missions, according to Pas Stuempfle, chairman of the social missi conference committee. Meetings will be h at St. Paul's Church, Carlisle; Trin Church, Chambersburg; and Trinity Chu Arendtsville.

GETTYSBURG SEMINARY WEEK in 1958 been set for May 7, 8 and 9. Presid Harry F. Baughman announced that James Read, Presbyterian minister of N York, will be Zimmerman lecturer. Oth speakers will be Dr. William F. Albrig archeologist, of Johns Hopkins Universi Dean Howard Thurman, of Boston Univ sity, and Dr. Edward T. Horn, III, of Tr ity Church, Germantown, Philadelphia.

ST. PAUL'S CHURCH, Fayetteville, de cated an educational building and its re vated sanctuary. Cost of improvements w $60,000. The Rev. L. J. Kaufman is past

DR. HARVEY D. HOOVER spoke at dedication of the renovated Mt. Zi Church, Goodyear. The Rev. H. E Schlotzhauer is pastor.

ST. JAMES' CHURCH, Gettysburg, a Trinity Church, East Berlin, are buildi new parsonages. Memorial Church, Shi pensburg, will purchase a new parsona

MARYLAND

Rural Church Must Adjust, Western Conference Hears

By WILSON P. ARD

HAGERSTOWN—"Rural churches must a just to changing conditions, or they m have to close their doors."

So warned the Rev. Beryl Maurer, syn director of survey and research, at the r cent convention of the Western Conferen at Trinity Church, Smithsburg.

Dr. Robert E. Van Deusen, of Washin

nod Treasurer Virgil W. Doub reports that ,589, or 76.5 per cent of quota, has been ributed for benevolences, with 20 congre- ns remitting 100 per cent. Lutheran World on receipts were $56,818, or 83.2 per cent uota.

secretary of the NLC division of public ions, spoke on Lutheran unity. Pastor n L. Stahl, of Waynesboro, was elected ident.

Developing New Camp Site

HURCHES ARE WORKING toward raising 0,000 for development of the new synod p and conference center, on the 101- site near Doubs, Md. First target date ext May 1.

lenn Wallis, of Minneapolis, has been ged to design the camp. Funds will be e available for training six to ten camp ers.

AY SCHOOLS for evangelism will be held ree churches in this area early in 1958: ce Church, Westminster, Jan. 26; St. n's, Hagerstown, Feb. 9, and Zion rch, Middletown, Feb. 16.

Three Centennials Approach

HREE CONGREGATIONS in Carroll County nearing their 200th anniversaries. Im- uel Church, Manchester, celebrates in 0; St. Benjamin's, Westminster, in 1961, St. Mary's, Silver Run, in 1962. Twenty

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SYNOD CONVENTION NOTIC

The 38th annual convention of the Synod Ohio has been called by the executive bo to convene at 10 A.M. Monday, Jan. 27, 19 at First Lutheran Church, Mansfield, Ohio, the election of a president to succeed the l Fred C. Wiegman. Following the election convention will recess for all further busin until 10 A.M. Monday, May 19, 1958, Weaver Memorial Chapel, Wittenberg Colle Springfield, Ohio.

E. RUDOLPH WALBORN, Secretar

MARYLAND . . .

Maryland Synod churches were organiz before 1776.

ST. LUKE'S CHURCH, Cumberland (Pas William R. Snyder), has voted to reloc on a site one and one-fourth miles from t present building. The new church will c about $400,000.

TRINITY CHURCH, Hagerstown (Dr. W son P. Ard, pastor), has approved purcha of a new pipe organ for $60,000.

KENNETH TAYLOR, newspaper seller downtown Hagerstown, was honored for years of perfect attendance at the St. John Sunday school.

——CHANGES OF PASTORATE——

ILLINOIS

HALLERUD, WALTER E. To Salem Churc Mendon.

NORTHWEST

MAYER, FRANK J. From St. John's Churc Killdeer, N. D. To Holy Trinity Churc Tabor, Minn.

SCHNORR, CLARENCE G. From Emmanu Church, Menominee, Mich. To Mt. Oli Church, Mukwonago, Wis.

OHIO

SCHILLINGER, GEORGE W. From Trinit Church, Wheeling, W. Va. To Zio Church, Tipp City.

PENNSYLVANIA MINISTERIUM

HETRICK, LOUIS H. From Trinity Churc Bridgeport, Ohio. To Prince of Peac Church, Philadelphia, assistant pastor.

LER, JAMES B. From Wolf's Cross Roads arish. To St. Daniel's Church, Robe-onia.

PITTSBURGH

TON, WARREN E. From St. Petersburg arish. To Trafford-Paintertown parish.

SOUTH CAROLINA

KERT, JAMES C. From Ascension Church, ugusta, Ga. To Reformation Church, ancaster.

DECEASED

MRS. MABEL IRENE CROUSHORE, Hartzell, 80, died Nov. 30 at Dayton, o. She was the widow of the Rev. Henry as Croushore, who died in 1955.

Pastor Croushore served parishes in Mon-l, Canada; Freeburg, Pa.; and Rosemont heran Church, Bethlehem, Pa.

Mrs. Croushore is survived by three sons, Paul D., Dayton; John, Lockport, N. Y., l James, Fredericksburg, Va.

The funeral service on Dec. 3 was con-ted by the Rev. Willard H. Borchers at John's Church, Dayton.

Burial was at West Newton, Pa.

DR. MARTINUS KOOLEN, 83, pastor eritus of Friedens Church, Lincoln, Neb., d Nov. 10.

A native of Holland, Dr. Koolen was a duate of the Rhenish Mission Society ademy and Seminary.

In addition to the Lincoln pastorate, Dr. olen had served congregations in Hart-d, S. D., and Ponca, Leigh, and Creston, braska. He was superintendent of bitha Home from 1907 to 1911.

Dr. Koolen is survived by two sons, arty, Ft. Collins, Colo., and Hans, Palo to, Calif.; two daughters, Mrs. Margaret ininger, Fullerton, Neb., and Mrs. Gert-de Myers, Lexington, Neb.; and ten grand-ildren.

Funeral services were conducted at iedens Church on Nov. 13 by Dr. Her-ann Goede, Dr. Martin Schroeder, and the ev. Herman Rhode.

Burial was at Wyuka Cemetery.

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IN CONCLUSION

FOR WEEKS BEFORE Christmas there are decorations, carols, cards and all the shopping and planning that go with the big holiday. Even if we wanted to, it would be difficult to ignore the approach of the day.

But what happens the day after Christmas—Dec. 26? On the calendar it's St. Stephen's Day. In some European lands where they don't rush things quite as much as we do it's celebrated as the second Christmas Day.

For us, unless it happens to fall on a weekend, the day after Christmas means business as usual. The stores are already clearing Christmas goods off their counters. The decorations in the streets look a little the worse for wear. Maybe the needles start dropping off the tree. It's a day of tired silence for most people. Some even sigh with relief, glad that it's over for another year.

THE BIBLE NARRATIVE leaves us in the dark about what happened the day after the first Christmas and for most of the next thirty years. It's an obscure part of the life of Jesus. There's an angelic vision, a hurried flight into Egypt, and then a long period of silence broken only by the return to Nazareth and the visit to the Temple when Jesus was twelve. Mary had a long time to ponder and keep the events at Bethlehem locked in her heart—guarding one of the strangest and most precious secrets ever entrusted to a woman.

Most of our Christmas pageants and stories don't even get to the flight into Egypt. They end with a dramatic tableau at the manger. No wonder one youngster, disturbed at this unsatisfactory conclusion, whispered to his mother, "Did the Baby Jesus live happily ever afte To his young mind, the Christmas st resembled a fairy tale or legend, they all end that way.

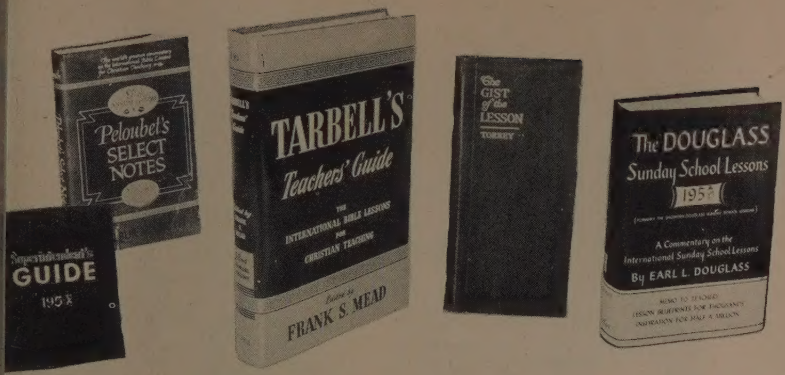
We know that it wasn't quite so s ple. Bethlehem led to Calvary and yond that to the glorious empty tomb Easter. We'll celebrate that in due tir But let's get back to the day after Chr mas. What happened then?

We have a pretty good idea of w the shepherds did. They returned their fields, glorifying and praising G for all they had seen and heard. Th "Dec. 26" was a day of the usual r tines, back with their flocks and th chores. Ringing in their ears would that angelic choir music, and in th minds would be the remembrance of t manger at Bethlehem. Life could nev be quite the same. Around the campfi at night they would remind one anoth of that glorious event, and wonder abo the Babe.

The Wise Men returned to their ov country another way, and we hear more about them. Perhaps they wait for the new king to seize the throne Israel and become a powerful world fi ure. Or perhaps by some divine lig they realized that his kingdom wou not be of this world. In either case, the visit to Bethlehem would be an indelib memory.

NONE OF US can stay at the mang forever. Along comes Dec. 26 with i demands of everyday routine. Yet ever thoughtful celebration of the birth Jesus is sure to leave us changed a littl For we know that Bethlehem is no is lated event. It is part of God's plan t reveal through the miracle of Jesu birth that he is present always in the lif of men and in the hearts of his peopl

—ALBERT P. STAUDERMAN



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reaching far as man is found.

from Mendelssohn

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